



World Heritage Korean Seowon

Document Heritage and
Memorial Rites



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Seowon Foundation

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"Korean Seowon"

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Preface

Chairman of Foundation of Seowon
Lee Bae-yong

"Korean seowon" was inscribed in the world heritage list for the recognition of its excellence in creating the Neo-Confucianism educational system and buildings that have been sustainable and widely used in educational and social activities during the Joseon Dynasty. The education system of Neo-Confucianism is expressed through the various tangible and intangible cultural heritage possessed by seowon. The documents and memorial rites of the nine academies along with the buildings are important elements to support the outstanding universal value of "Korean seowon".

The nine academies, which consist of serial properties, still have documents and memorial rituals that are slowly descending. They truly show us the dignified spiritual world pursued by the scholars who created and enjoyed the Korean seowon culture. Through this, we will once again learn about the tradition and character of the Korean seowon culture.

Foundation of Seowon published three Korean seowon catalogs (signboards, nameboards, ancient documents, old books, printing woodblocks and memorial rites) in 2013 to inform the value of the tangible and intangible heritage of the Korean seowon. This time, we have decided to revise and supplement these three main contents together and publish them. By doing this, we would like to improve the usability of the existing catalogs published in a separate volume, and look back on these cultural characteristics that each of the nine academies has passed down with their own characteristics. Along with this, we are trying to incorporate new content such as the value and progress of World Heritage Inscription.

This catalog has examined the general remarks, the establishment of academies, and the character of the recording culture of the nine academies in the order of signboards, nameboards, ancient documents, old books, print block and memorial ritual, and organized its characteristics and the value of World Heritage. It was followed by the unique documents and memorial rites materials for each seowon have been reorganized into catalogs. And the list of recorded cultural materials of 9 seowon is recorded as an attachment.

Thank you for participating in the writing and production of this book. Through this book, we hope that the integrated public relations of the nine academies, which are serial properties, and the Korean seowon culture will become more elegant and rich, and will be a material that further illuminates the outstanding universal value as an educational heritage

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Korean seowon is a very special heritage that proves the authenticity and integrity of places and buildings through diverse and rich document heritages and intangible memorial rites. Heritage is divided into tangible and intangible according to its form, and conservation is pursued accordingly, but the inherent value cannot be easily divided into tangible and intangible. The value of a heritage is formed as a whole by intertwining the visible and tangible elements, as well as the spirit contained in it, the functions performed, the emotions it evokes, and the historical figures and events associated with it.

Korean seowon served as a base for Korean intellectual culture based on the education, memorial rites and the traditional idea of the unity of heaven and human. The records and memorial rites that are still passed down in the seowon show us the substantial past of the seowon, which is difficult to approach through tangible buildings, and the dignified spiritual world pursued by the scholars who created and enjoyed the seowon.

World Heritage ‘Korean seowon’

Korean seowon's value as World heritage

"Korean seowon", which has endured a long history of 500 years and has been completely inherited and preserved, became an important World Heritage that people around the world should protect together at the 43rd World Heritage Committee in July 2019. Korean seowon is a private academy built from the middle of the 16th century to the middle of the 17th century during the Joseon Dynasty, and is a traditional Korean cultural heritage with tangible and intangible values. Korean seowon promotes the development of Neo-Confucianism through the veneration, learning and interaction in the long history, and raises the standard of education, culture, and intellectual history in the region. It was a representative Confucian educational institution and a base for knowledge and culture.

Seowon in the Joseon era is a private educational institution established for the purpose of Neo-Confucianism education and veneration of sages, and incorporates the scholarship, morals, history, and identity of traditional societies. Seowon sought to train humans with academic and moral personalities. At the same time as a place for exchange of local intellectuals, it was also a place for social activities that formed public opinions. The building of seowon reflects the balance and moderation that Neo-Confucianism emphasizes, and it is not magnificent and gorgeous, but has a modest appearance and is in harmony with the surrounding landscape.

The academies began in 1543 with Baegundong-seowon built in Sunheung, Gyeongsang-do by Ju Se-bung (1495~1554), a governor of Punggi-gun in 1543. It became the first state-recognized seowon with 'Sosu-seowon' from the government in 1550, thanks to the efforts of Yi Hwang (1501-1570). After that, seowon spread nationwide and played a leading role in leading the Joseon era. Nine seowon on the World Heritage list were built almost in the early days of seowon. The 1872 Seowon Abolition Ordinance destroyed many seowon and only 47 academies (27 seowon and 20 sawoo) were left. These 9 academies were those that survived at that time. In this way, these nine fully possessed and managed the main functions and characteristics of seowon. They have maintained the "outstanding universal value" of the World Heritage.

Korean seowon is an outstanding proof of an educational institution that has promoted Neo-Confucianism education, which came from China to become the basis of many of Korean society. It created an educational system and a typographical structure to educate the local intellectual effectively. The main space of seowon is composed of a veneration space where rituals are held in honor of the sages, a learning space where students read and learn books, and an interaction space where they can appreciate and rest in nature and exchange knowledge without the tension of learning. These three spaces are representative of the Korean seowon, and there is an incidental auxiliary space that supports and manages the functions of the three spaces. In such a space, they worked with the Neo-Confucianism scriptures and worked to create a worldview and ideal humanoid based on Neo-Confucianism. Based on this heritage, the intellectuals of the local have contributed to the spread of Neo-Confucianism throughout society through various socio-political activities.



Sosu-seowon in Youngju
Spiritual tablet : Ah Hyang(1243-1306)



Namgye-seowon in Hamyang
Spiritual tablet : Jeong Yeo-chang(1450-1504)



Oksan-seowon in Gyeongju
Spiritual tablet : Yi Eon-jeok(1491-1553)



Dosan-seowon in Andong
Spiritual tablet : Yi Hwang(1501-1570)



Piram-seowon in Jangseong
Spiritual tablet : Kim In-hu(1510-1560)



Dodong-seowon in Dalseong
Spiritual tablet : Kim Goeng-pil(1454-1504)



Byeongsan-seowon in Andong
Spiritual tablet : Ryu Seong-nyong(1542-1607)



Museong-seowon in Jeongeup
Spiritual tablet : Choe Chi-won(857-?)



Donam-seowon in Nonsan
Spiritual tablet : Kim Jang-saeng(1548-1631)

Serial property consisting of 9 seowon

World Heritage can be broadly divided into cultural heritage, natural heritage, and mixed heritage. There are other cultural landscapes that represent the work of nature and humans, and special types of heritage include transboundary properties and serial properties. A serial property is called when the heritage to be registered constitutes one or more, and this is when there is one or more heritage areas to be registered in one country. When two or more countries cross national borders, everything is called a serial property. Since the serial property is to apply for multiple heritage together, it is necessary to highlight what kind of value can be shown by combining all the heritage. In addition, inscription criteria must be set based on the outstanding universal values that are at the heart of World Heritage, and the integrity and authenticity of the heritage must be demonstrated. In addition, a system that can be integrated and managed must be provided for the overall heritage protection of the serial property in which each heritage is located.

The definition of such serial property and the inscription recommendation conditions can be summarized as follows.

- The serial property must contain two or more constructs that clearly show coordination.
- The components must reflect cultural, social or functional coordination over time.
- The composition of the serial property must contribute to the outstanding universal value of the World Heritage and can contain intangible properties.
- The ease and consistency of management of the heritage that makes up the serial property must be considered.

'Korean seowon' on the World Heritage list is a serial property that does not register a single seowon in one region, but registers nine individual seowon located in different regions as one heritage. The reason why Korean seowon was registered in the serial property is stated in the Inscription Decision of the World Heritage Committee as follows.

"Korean seowon" is a serial property consisting of nine Confucian institutes representing the types of Neo-Confucianism educational institutions during the Joseon Dynasty (mid-16th century to mid-17th century), and shows an outstanding evidence of a cultural tradition related to Korean Neo-Confucianism. This property consists of 9 academies in various regions of central and southern Korea including Sosu-seowon, Namgye-seowon, Oksan-seowon, Dosan-seowon, Piram-seowon, Dodong-seowon, Byeongsan-seowon, Museong-seowon, Donam-seowon.

Nine New-Confucian academics comprising serial properties have preserved fully developed attributes that attest to seowon of Korea. The property exhibits each stage of how seowon had been developed as an architectural type and the value of Korean Seowon through 9 individual academies can be explained as follows.

Sosu-seowon in Youngju, the first academy established in Korea

Sosu-seowon is the first academy established in Korea. It defined protocols of learning and veneration practices. A range of surviving records provides a glimpse into how the academy developed. Sosu-seowon proposes required activities of learning, veneration and interaction, and corresponding areas.

Namgye-seowon in Hamyang, being established solely through the efforts of the local literati and basic layout of Korean seowon

Namgye-seowon is the second to be founded, and the first example of seowon being established solely through the efforts of the local literati. It is the first example of seowon equipped with basic layout. The organic connection of separated areas on a straight central axis became a prototype of seowon architecture.

Oksan-seowon in Gyeongju, center of publication activity related to recording culture

Oksan-seowon marks the most vital role of publication and library. It represents the first attempt at building a two-story pavilion, which introduced the concept of interaction area. It became common to include pavilion as a set of seowon buildings afterwards.

Dosan-seowon in Andong, a representative case of seowon as the academic genealogy.

Dosan-seowon verifies the stage in which seowon had developed into a major institute firmly consolidated by one of the largest academic genealogy. The academy displays the new interpretation of relationship between lecture hall and shrine. The academy's natural scenery marks outstanding beauty, which is well-illustrated in literary works and paintings.

Piram-seowon in Jangseong, having rich documents and records related to the operation of Seowon

Piram-seowon is a tangible example of how seowon expanded to the southwestern part of Korea where seowon establishment was initiated in the southeast. The records describing the financial management of the academy have been well-preserved. The academy suggested a new type of arrangement where building layout is adapted to the flat field rather than previously common sloping land.

Dodong-seowon in Dalseong, excellent architectural layout by using natural landscape

Dodong-seowon provides a concrete evidence of its educational methods. It is an outstanding representation of architectural layout, which made full use of steep slope, either by natural topography or use of stylobates, to enrich appreciation of the surrounding landscape.

Byeongsan-seowon in Andong, expanding the role in collecting political opinions from the educational institution

Byeongsan-seowon exhibits expanded roles of local literati in collecting political opinions of the region. The academy is remarkable for its exceptionally wide pavilion accommodating the gatherings of the large number of scholars as well as incorporating the surrounding nature.

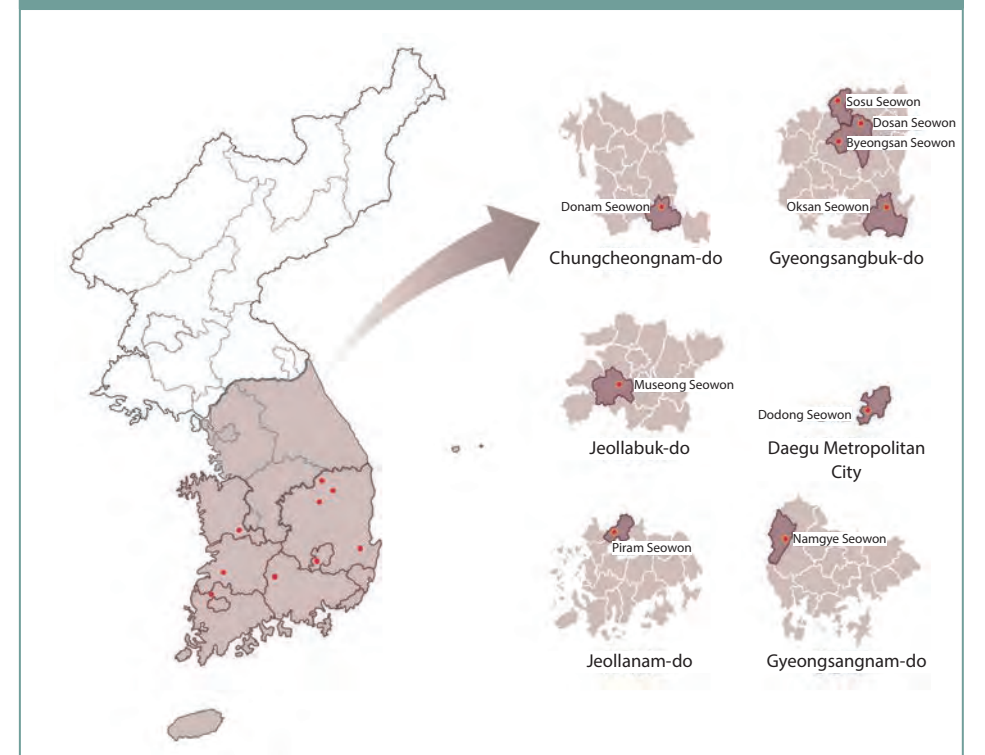
Museong-seowon in Jeongeup, an edifying place of local population through Hyangyak

Museong-seowon typifies the stage in which principles of Neo-Confucianism expanded its influence out of academic circles and into the local villagers. The academy was deliberately established within the village to edify the local population with values of Neo-Confucianism.

Donam-seowon in Nonsan, a place of Yehak debate, a practical theory of Neo-Confucianism

Donam-seowon provides a foothold where yehak, or the study of propriety, was manifested in Eungdodang lecture hall. This major piece of architecture is the only existing building to derive from the re-interpretation of ancient architectural principle reflected through a Korean architectural language.

Location map of World Heritage ‘Korean Seowon’ (9 Neo-Confucian academies)



Outstanding Universal Value

At the heart of World Heritage is the protection of the outstanding universal value of the property. And at the heart of the World Heritage nominations is a proof of outstanding universal value for World Heritage. The outstanding universal value of the World Heritage system is "cross-border, self-reliant, meaning a cultural or natural importance common to all humankind, present and future generations." Also, in order for an outstanding universal value to be recognized, inscription criteria, integrity, authenticity, and the protection and management requirements must be in place. Therefore, the contents to prove the outstanding universal value described in the "Korean seowon" World Heritage Inscription Nomination are as follows.

Criteria

(iii) To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared

‘Korean Seowon’ represented by Nine Neo-Confucian academies is an outstanding testimony to the prevalence of Neo-Confucianism in educational and social practices in the Joseon Dynasty.

Established from the mid-16th to mid-17th century, the property exhibits unique tradition of history and intangible values of Neo-Confucianism serving as an underlying base of education.

Authenticity

Component	Development	System	Learning	Veneration	Sarim activities
1 Sosu-seowon	Protocol	●	●	●	◎
2 Namgye-seowon	Establishment	●	◎	●	●
3 Oksan-seowon	Publication	●	◎	●	●
4 Dosan-seowon	Academic lineage	◎	●	●	●
5 Piram-seowon	Management	●	◎	●	◎
6 Dodong-seowon	Education method	●	◎	●	◎
7 Byeongsan-seowon	Social activities	◎	◎	●	●
8 Museong-seowon	Edification	●	◎	◎	●
9 Donam-seowon	Yehak	●	●	●	◎

● Fully satisfy ◎ Partially satisfy

The property ensures a high level of authenticity in multiple aspects, including form and design, materials and substance, traditions, techniques and management systems, location and setting, and the surrounding environment. The property is a symbolic heritage built in the early period of seowon establishment spanning one hundred years starting in the mid-16th century, and has maintained its original form uninterrupted throughout its history. To detail, the following are prominent well-maintained aspects: the settings in connection with the venerated scholars and the surrounding landscape; the architectural composition of the learning, veneration and interaction areas; respective buildings’ tangible forms; the architectural materials for the wooden structures and traditional roof tiles; and the conservation and management system.

In terms of form and design, the property has developed unique architectural forms based on techniques and customs transmitted within the local area. It has achieved a completed type organically integrating veneration, learning, interaction areas, which has been preserved without change until today. In addition, the property has completed unique architectural forms created by Korean traditional construction techniques combined with floor culture.

In terms of materials and substance, traditional techniques, and management system, carefully selected certified engineers, craftsmen and related experts with pertinent skills execute only the minimum level of required restoration. This is invariably based on traditional techniques maintained by local technicians to preserve authenticity and integrity of the property. The original techniques have been transmitted and cherished until today. Both the central government and local governments are responsible for management. Possible damage from termite infestations, corrosion, or fire on timber structures are carefully managed and prevented by a team of certified experts.

The property has also preserved and transmitted a diverse range of written documents and intangible heritage. In particular, collections of written works, books, documents, woodblocks, and traditions of veneration have been transmitted in their original form since the establishment of the seowon. The written and intangible heritage exhibit each component’s continued traditions. Such heritage provides physical proof of the property’s rich history and tradition of architectural type.

In terms of the setting and surrounding environment ,each site has a characteristic setting including land, waterways, or mountains. Such diverse settings bear an important influence on the components of the property and highlight the significance of the exterior environment encompassing the structures of the property. The settings and surrounding environment have been well preserved, enhancing the authenticity of the property. The locational landscape

and surrounding environment have been well protected by related laws, ensuring authenticity of the property.

Efforts to enhance authenticity have been continued throughout the course of natural disasters, fire and wars in the past centuries. Thanks to its location far from development activities, the property has well maintained the original form of the surrounding scenery, thereby maintaining its landscape values. To safeguard such values, areas delineated according to the required boundaries have been protected by the CHPA and other pertinent institutions.

Since its establishment, the property has been managed by members of the seowon and the descendent families of the venerated without any particular changes of ownership. Until today, each seowon has organized an administrative committee called a wonhoe to take

charge of decisions on various matters, such as management, operation, and contemporary continuation of the property. Diverse historic documents and written-form of inheritance have been well protected and managed, contributing to the authenticity of the property.

Integrity

Comprising the nine seowon, the property exhibits the development of Neo-Confucianism and the process of architectural types of seowon during the Joseon Dynasty. While collectively provides the OUV of the property, the nine components individually fulfill the condition of integrity in a way that serves functions of seowon.

The property has preserved not only the corresponding buildings in learning, veneration, interaction areas, but the original topography and surrounding environment. Shrine, spiritual tablets and veneration preparatory chamber have been preserved in veneration area; lecture hall, dormitory, library and nameboards of buildings in learning area have well maintained; and pavilion in interaction area as well as the surrounding landscape and topography have been preserved until today. Important elements in the landscape attesting to the OUV of the property are included in the property area or buffer zone. Since the property is located far from urban areas and its most lands are public, there are no foreseeable issues of development. Various legal measurements have been in place to prevent any damage resulted from development activities or natural disasters. Deteriorations due to weathering have been repaired by engineers and experts certified by the CHPA execute only the minimum level of required restoration to maintain original forms. Repair works have been carefully done by traditional techniques and materials.

Regulations on certain zones in the surrounding landscape have been put in place to deter the possibility of development activities, ensuring intactness of the landscape.

Protection and management requirements

The property is a serial nomination comprising nine academies in Korea. It embodies all elements encompassing its OUV. The boundaries have been delineated so as to ensure a complete inclusion of all elements and safeguard their authenticity and integrity. In addition, legal measures for the protection and management of the property are included in both the CHPA and pertinent ordinances from the local governments holding jurisdiction over the nine sites. Nationally designated as a Historic Site, the property and its surroundings benefit from a further layer of protection. The property bears significance through its veneration, learning, interaction functions and their organic representation in separate areas. Corresponding buildings and facilities are included within the property area, while the settings and surrounding environment including mountains, farmland, and waterways are shielded by a buffer zone. Nominated development or environmental threats to the property have been discovered, due mainly to the rigorous restriction of land usage and development activities imposed on the nearby areas by the CHPA. Given that the property is composed mainly of wooden structures, additional efforts have been made for the prevention of fire, such as installing firefighting facilities onsite and establishing a 24-hour surveillance system.

Since the inscription of the property on the World Heritage List could result in a surge in visitation, each component and the local governments have been planning diverse measures to minimize any impact and ensure appropriate conservation and management procedures for each academy.

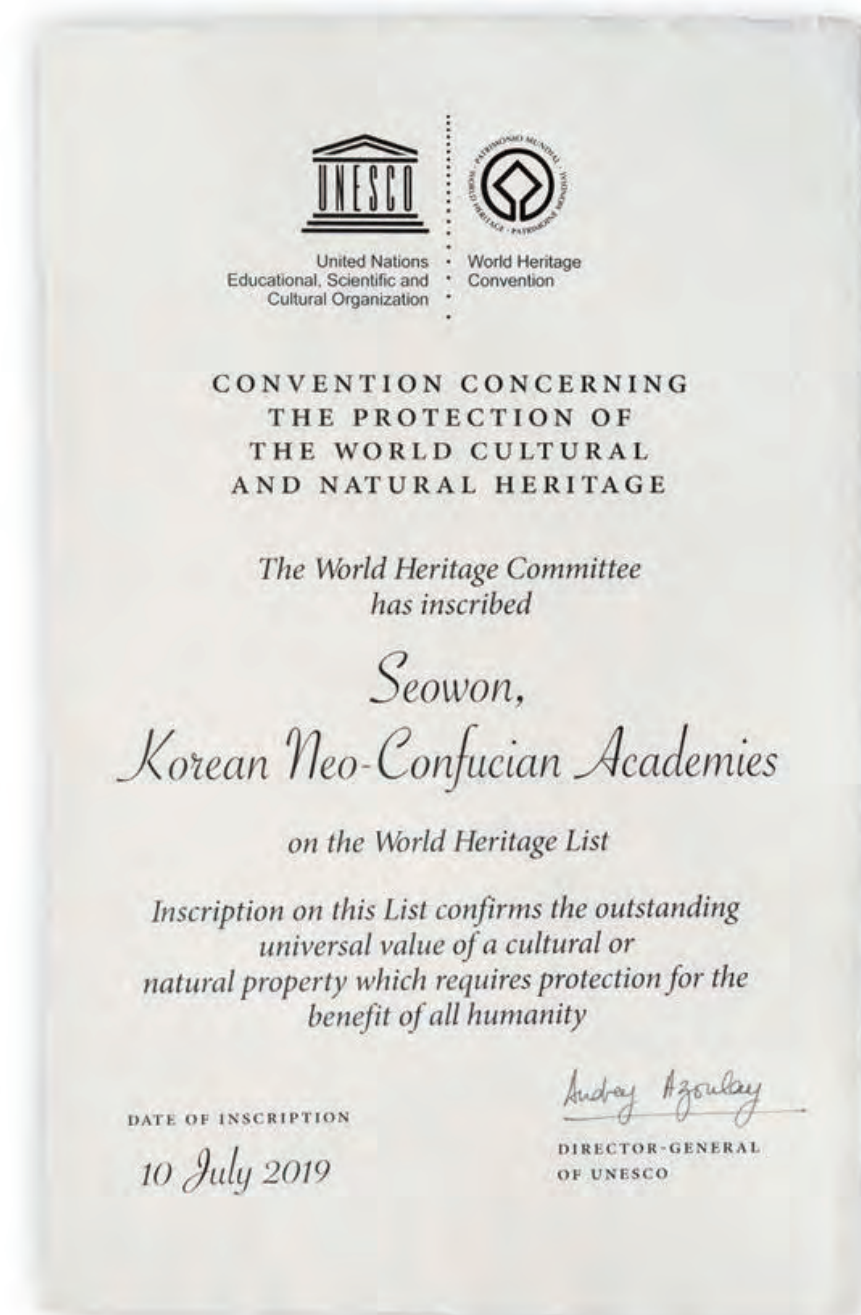
The pertinent local governments have completed the crafting of comprehensive maintenance plans for the corresponding seowon based on the CHPA. For effective comprehensive management of the serial nomination, the Foundation of Seowon was established. To ensure the sustainable protection and management of the property, the CHA, local governments, and the Foundation have partnered to set a monitoring index that allows experts and local residents to take part in regular monitoring in accordance with international principles.

As the nearby areas of the property have been designated as the HCEPA, any type of new construction, extension, or renovation of buildings or structures must be submitted to the Cultural Heritage Committee for deliberation. As a serial nomination, each related local government supports the protection and management of the pertinent seowon and its surrounding natural landscape by

establishing Protection and Management Plan. Such plans provide guidelines for the mid-to-long-term management of maintenance and repair. Financial support is provided through help from both central and local governments. Seowon members and local governments have also implemented modern experience programs designed to enhance accessibility and provide better understandings of seowon culture.

As such, the nine Korean seowon own veneration rituals, ceremonies and traditions, and produces diverse cultural heritage and historical documents, including library and publishing functions. In that respect, seowon is a cultural heritage where the diversity and individuality of Confucian culture is concentrated, and it is a treasure of tangible and intangible materials, and an exhibition hall. It is not just a stuffed historical relic of the past, but a source of spiritual culture that is still alive and a place where people can find the answer to the education of character building. Therefore, we must make use of the value of World Heritage that Seowon has and the function of true education to create a place for intergenerational communication.

The education of the Korean seowon was centered on the education of character building, which constantly corrects not only knowledge but also human spirit. Therefore, the education here was not a standing name, but a goal of self-study. In order to put this into practice, they enshrined the regional sages instead of Confucius, and tried to embody the ideal world of Neo-Confucianism while following the path of their master and guiding the indoctrination of the local. Therefore, the various functions and roles aimed at by the Korean seowon are important educational heritage that humankind must jointly protect and pass on today. Seowon is a cultural heritage of mankind with the outstanding universal value required by UNESCO World Heritage, which informs the world of the historical and cultural value of seowon and preserves it as a living tangible and intangible heritage for the present and future generations. All of us must work for it. This is our task and responsibility for future generations. It is hoped that Korean seowon will not be a historical relic of the past, but will be a force for the future and will be reborn as a heritage of mankind that will inspire the world beyond the heritage of Korea.



Seowon is the source of Korean Confucian culture and is a representative Confucian educational institution that promoted the development of Neo-Confucianism and greatly contributed to the improvement of local education, culture and intellectual history.

In particular, seowon is a cultural heritage that integrates the diversity and individuality of Korean Confucian culture by territorial and academic ties in that it was the center of public opinion and the center of social and political activities in the region.

It can be said that this is a report that summarizes various tangible and intangible materials.

This catalog would like to introduce the signboards, nameboards, ancient documents, old books and printing woodblocks which are representative recording resources, and memorial rites of seowon.



Document Heritage

■ Plaques

Korean Neo-Confucian academies have preserved signboards that reveal cultural contents and the nature of personal associations each seowon. Academies named their buildings by condensing essential texts from scriptures written by sages or renowned scholars. These carefully composed names were then inscribed on wooden plaques in calligraphy rendered by noted scholars. In particular, signboards of state-recognized academies possessing official royal charters were prized by these seowon, and naturally were written by master calligraphers of the time. The content of these signboards was tailored to the purpose and function of each academy. They not only expressed educational philosophy and ideals but also encouraged student self-cultivation by citing passages from scriptures or the writings of sages.

The information revealed in these signboards can be generally divided into building name (name), nameboards and Jeyoung. The names given to seowon's building have symbolic meaning and reflect value prized by the academy. Hence they shed light on the spiritual significance and character of the academy. Poems composed on a given theme describe the scenery and culture of a particular academy, revealing the nature and characteristics of each seowon. These poems are a valuable resource from which we can learn how renowned the authors were, their connection to a particular academy, human connection and what their literature and thought were like.

Name of buildings and Pyeonack

Building of Korean Seowon such as Sawoo, lecture hall, shrine and gate-pavilion have their own building name in the sign boards which is called pyeonack. Nameboards play an important role at Korean academies. Building names indicate



the usage of each building, and diverse names are granted. These names hold important symbolism beyond their usage. The spirit of education and learning distinctive to each academy is reflected in the names of their lecture halls and eastern and western dormitories. The name of gate-pavilions and shrines also reflect the beliefs and attitudes toward life of the sages enshrined there. In addition, the style of calligraphy on the plaques sometimes reveals the scholastic atmosphere of the academy.

Signboards of gate-pavilion and lecture hall

The nameboards on gate-pavilions help us understand the geographical location and landscape characteristics of academies contribute to Confucian learning. Sosu-seowon in Youngju does not have a proper gate-pavilion but its Gyeongnyeomjeong Pavilion functions as one. Upon ascending Gyeongnyeomjeong, there is a small stream named Jukgye. And behind the rock engraved with the letter ‘gyeong’ is Chwihandae, where a pine grove stands.

The gate-pavilion of Byeongsan-seowon in Andong is called Mandaeru. The term ‘Mandae’ comes from a poem by the Tang poet Du Fu, which says, “The emerald-green screen should be faced late in the day.” The mountain in front of Byeongsan-seowon stands like a screen running east to west across the Nakdonggang River. When the sunbeams fall diagonally from the west, the river and Mt. Byeongsan reflect an enchanting and brilliant emerald-green light.

The name of the gate-pavilion of Piram-seowon in Jangseong is Hwagyeonnu. It comes from a quote by Cheng Hao, who said, “With impartiality to all things one can practice infinite fairness and adapt to all things.” The name of the gate-pavilion of Museong-seowon in Jeongeup is called Hyeongaru. The name comes from an ancient story about Ziyu, a disciple of Confucius, who ruled through rites and music when he served as the head of Wechung. Therefore, the name ‘Hyeongaru’ implies that Museong-seowon’s educational tradition focuses on practical learning that promotes wise leadership.

The name of Namgye-seowon in Hamyang is Pungyeongnu. The name implies that upon ascending the pavilion one’s mind expands and one becomes immersed in nature, after which one can naturally sense the way of Jeong Yeo-chang recited poetry there. In front of Namgye-seowon’s eastern and western dormitories are small square ponds, a natural place for a stroll within the academy. The names of the two elevated verandas from which the ponds can be viewed are Yeongmaechon and Aeryeoncheon. Their names, along with the gate-pavilion Pungyeongnu, symbolize the unity of Heaven and man.

Meanwhile, an understanding of the semantic logic used in naming buildings help us understand the educational spirit of the academy. In Dosan-seowon in Andong, the term ‘Jeongyo’ from its lecture hall, Jeongyodang, means ‘be in charge of education.’ Within Jeongyodang, the teacher’s quarters is called Hanjonjae. The name Hanjonjae refers to the proper attitude of ‘reverence’, which Yi Hwang regarded as most important throughout his life, as the principle of education.

Guindang, the name of lecture hall of Oksan-seowon in Gyeongju implies the meaning of pursuing benevolence with a single-minded perseverance. Jungjeongdang, the lecture hall of Donong-seowon, symbolizes the educational spirit that sagehood of impartiality and uprightness can be attained by practicing benevolence and righteousness with an attitude of reverence impartiality and uprightness while practicing benevolence and righteousness with reference.

Cheongjeoldang, the name of lecture hall of Piram-seowon in Jangseong is a reference to Kim In-hu’s pure loyalty. Thus, the names of Piram-seowon’s gate-pavilion Hwagyeonnu, shrine Udongsa and lecture hall Cheongjeoldang all consistently reflect the loyalty of Kim In-hu.

The lecture hall of Donam-seowon in Nonsan is called Yangseongdang. It is originated from a passage of Mencius, which says, “to preserve one’s mind and cultivate one’s original nature is to service heaven.” Thus, the building names reflect the spirit and means of learning to attain benevolence.

Signboards of eastern and western dormitories.

In Oksan-seowon, logic is applied not only in the academy’s layout but also in the meanings of the building names. The name Yangjinjae implies that students choose virtue to illuminate Confucian principles. The name Haeripjae implies that students imbue their minds with reverence and act righteously. The whole process of education entering into learning, cultivating learning, cultivating mind, seeking benevolence and embodying benevolence is condensed into the names of all the buildings at Oksan-seowon.

The name of the eastern dormitory in Dosan-seowon is Bagyak and the western dormitory is Hongui. Teachers must cultivate reverence, which Yi Hwang regarded as most important throughout his life, as the principle of education. Students must broaden their learning and act with propriety. They must strive to cultivate reverence throughout their lifetime with a broad mind and a resolute will. In this way, the concept of reverence, Dosan-seowon’s educational tradition, is also reflected in the names of the dormitories and the centrally located lecture hall.

The names of the lecture hall of Dodong-seowon are Geoinjae and Geouijae, which imply benevolence and righteousness respectively. The educational spirit of Dodong-seowon, to attain sagehood by practicing benevolence and righteousness with an attitude of reverence, is reflected in the building names.

In Donam-seowon in Nonsan, the eastern dormitory is Geogyongjae and the western dormitory is Jeonggujae. They originate from a passage in Reflections on Things at Hand, which says, “To keep one’s inside straight by maintaining reverence and to keep one’s outside upright by practicing righteousness is benevolence.

■ Documentation, Poems

Documents

Compared to academy signboards and poems composed on a given theme, nameboards resources of Korean academies are markedly different in the factuality of their recorded contents. First of all, the nameboards resources contain the proceedings of specific actions, including the actual process, the circumstances and the content of the action.

In addition, these nameboards were displayed on academy buildings by a consensus of the Confucian scholars belonging to each academy. In other words, who would compose the nameboard and who would write the calligraphy were decided based on the social status and achievement. In this way, each nameboard acquired corresponding meaning and value. Consequently, these nameboards reflect the history of each academy. Nameboards to be hung on the academy buildings were chosen after careful screening and deliberation as to whether they were “nameboards to be commemorated and pass on”.

These nameboard resources are diverse and comprehensive. It can be classified as chronological records on the establishment and renovation of buildings, nameboards concerning eminent figures and memorial ceremonies, nameboards concerning education and learning, financial documents and others. There are more than 50 nameboards related to the establishment and renovation of buildings or to putting up ridge beams which is more than half of all the nameboards. There are 20 nameboards related to sages enshrined at academies or to memorial ceremonies and 20 others such as academy rules and school regulations, are related to education and learning.

Chronological records on the establishment and renovation of buildings

There are resources include historical records on the establishment and renovation of academies and the receipt of official royal charters. In addition, these nameboards explain other details of major projects such as initial planning, proceedings, and securing funds and manpower.

Among the records related to the establishment of academies, two are especially noteworthy” The Namgye-seowongi (Record of Namgye-seowon, 1561) and the Oksan-seowongi (Record of Oksan-seowon, 1573) These two are important because they were produced in the mid-16th century, in the early years of Korean academies and their content accurately conveys the atmosphere surrounding the academy’s establishment and its significance.

Namgye-seowongi records the circumstance of how Kang Ik led the establishment of Namgye-seowon, the size of the academy, the name of the lecture hall and dormitories and what the academy expected of its for students.

Oksan-seowongi gives us a detailed record of how the Confucian scholars of Gyeongju reached a consensus to establish the academy and requested permission from the state. The academy was build out of admiration for Yi Eon-jeok after the sage passed away. It also records their hopes that the academy would produce many talented individuals needed by the state.

Meanwhile, Yangseongdanggi (Record of Yangseongdang, 1603) gives us a detailed description of the lecture tradition at Yangseongdang, the lecture hall which Donam-seowon was later established, as well as the situation at that time, Yangseongdanggi is the oldest of Donam-seowon’s existing signboards and records the circumstances of how Kim Jang-saeng established Yangseongdang in 1602 on the old site of Ahanjeong. It occupies an important position in the chronology and developmental history of Donam-seowon and also gives us a glimpse into the related personals and their academic associations.

Nameboards of rituals and eminent figures

There are nameboards related to enshrined at academies. They commemorate and praise the scholarship and diverse literary works of sages. Typical examples are Jeongyodeungseo, Munjilbalgan, Hwasangschan, veneration chukmun. As for Jeongyumun bestowed by the king, Jeongyo held in Dosan-seowon. It gives us a detailed description of an incident in 1792 (16th year of reign of King Jeongjo), in which King Jeongjo sent Yi Man-su, an official of the royal library, Gyujanggak, to Dosan-seowon and had him offer memorial rites and administer a special civil service examination. The calligraphy on the board was rendered by Yi Man-su by royal decree.

In Museong-seowon, it records the publishing of the second edition of Gyewon pilgyeong (Plowing the Cassia Grove with a Writing Brush, 1834), the collected works of Choe Chi-won.

Nameboards related to education and learning

There are nameboards related to academy education. Academies had diverse characteristics in terms of education and culture according to their regions and lineages. Each seowon maintained its own educational and operational style based on its distinctive views on education and philosophy. These are preserved in their documents. One outstanding case is Dosan-seowon's Academy Regulations (Wongyu), prescribed by Yi Hwang. These hand on the northern wall of the lecture hall. The regulations stipulate many facets of academy education, including the curriculum and teaching methods. Wongyu became a model for regional academies in Gyeongsang-do Province. Sosu-seowon's Baegundong seowollyeong (1545) was the earliest of academy regulations. It dealt with: providing meals to students, library usage and the proper etiquette for greeting and sending off visitors to the shrine. It provided a model for later academy regulations. Namgye-seowon's regulations, also called Wongye, list the books students were required to read as well as rules and etiquette for academy life. Resources related to Wongyu and academic regulations include other old documents. To be more specific, there are documents related to the content, procedures and proper etiquette for presenting lessons and symposiums.

Nameboards related to finances

As for documents related to academy finances, there are: land registries, slave registries, record of donations from government officials or Confucian scholars for the renovation of academies or to subsidize the boarding of students, and other donation records published in support of various projects and causes. There are also records related to exemption from taxes and corvee labor for villages affiliated with the academy. Sometimes, certifications of these exemptions were inscribed onto nameboards as proof of their status.

The Jeongyo deungseo (1676) of Oksan-seowon is an inscription of King Sukjong's decree not to violate the rights of academy students if the academy's enshrined sages were also enshrined at Munmyo (National Shrine to Confucius). This was so students could focus on their studies. This decree was the result of a discussion at the royal lecture hall where it was argued that academy students could not concentrate on their studies because they were forced to pay taxes. Geollyung 15-nyeon iban (1750), a document of Sosu-seowon in Yeongju certifies the fact

that Sosu-seowon could use members of households under control of the regional government as their workforce, a document that gives a glimpse into the financial basis of Sosu-seowon in the 18th century.

Jeyeong, poems composed on a given theme

Jeyoung dealt with: the sages enshrined at the academy, the background of the establishment of the academy, and the ideals and feelings aroused in academy personnel and visitors upon seeing the natural surrounding of the academy. These poems inspired the imagination of visitors to the academies. The poems also convey the beautiful thoughts of people who revered nature.

The content of these poems can be divided into two types: poems about the academy as a whole and poems about specific buildings or objects within the academy compound. Poems about the whole academy usually express admiration for the sages enshrined there and feelings of loss that one cannot learn from them anymore. It includes 'We miss Master Haeseo of Piram-seowon, Master Haseo, writing at Piram-seowon'. Poems about specific buildings or objects like Gyeongrimjeong of Sosu-seowon, Yangseongdangjemyoung, Yangseongdang Sipgyeong of Donam-seowon, deal with the deeper meaning of a building or their names, the beauty of the natural scenery or the true values inherent in the scenery.

When a scholar wrote a poem about an academy, future scholars composed and left behind another poem by borrowing a rhyme from the original poem. Ju Se-bung expresses the thought that his reverent attitude, the result of cultivating his original nature while sitting alone at Gyeongnyeomjeong, has a common connection with the colors of the mountains and the sound of the water flowing nearby. Since Ju Se-bung and Yi Hwang left poems about Gyeongnyeomjeong, many years later, scholars also composed poems about Gyeongnyeomjeong, reminiscing about past sages, and expressing their feelings about how the surrounding landscape inspired them.

In the case of Piram-seowon, where Kim In-hu is enshrined, Jeong Cheol (1536-1593) wrote a poem titled Remembering Kim In-hu, in which he reminisced about Kim In-hu (1510-1560) and praised the loyalty he demonstrated throughout his lifetime. Kim Sang-heon(1570-1652) also composed a poem in praise of Kim In-hu's loyalty, his style of calligraphy and his poems.

There are poems on natural scenery; poems on eight scenes or poems on ten scenes. Poems about specific buildings was name that way, the beauty of the natural surroundings and the true values inherent them. Some examples are Gyeongnyeomjeong at Sosu-seowon, Yangseongdang jeyoung (Poems composed

on Yangseongdang) and Yangseongdang sibyoung (Ten poems on Yangseongdang) at Donam-seowon. These poems were published as collections of poems about the scenery around academies. In these poems, the superb landscape around the academy is divided into 8 or 10 distinctive scenes and then each scene is described in verse. As these poems are specified resources on Seowon, it is necessary to use these poems as cultural contents.

■ Ancient documents owned by Korean Seowon

Hand-transcribed original and ancient documents, generated from the operation of each academy, are records that attest to the functions and roles of these academies. The document maintained and preserved by Korean seowon are significant in that they are primary research sources that clearly reveal the functions and roles of Confucian academies.

These documents can be divided by content into give general categories: chronological histories, structure and operational records, financial records, records on education and memorial rites and records pertaining to the regional populace. Records pertaining to chronological histories contain records of: the academy's establishment, its history, the process of its establishment, its receipt of the royal official charter, any reconstruction and any additional sages it enshrined.

Documents related to an Academy's structure and operation

Among these records are records that detail the personnel organization of each academy. These include the officials who ran the academy, and the local Confucian literati who were connected to and shared common interests with the academy. Some specific documents by name are: Woniman, a register of academy officials, Wonsaenga, student rolls; Jipsa bunjeongnok, a record documenting assigned tasks to perform memorial rites; Almyorok, a record of participants in the memorial rites; and Simwonnok, visitors' logs. Two specific documents from Sosu-seowon are the Imsarok, and the Ibwonnok. Imsarok is a register of academy presidents, covering a span of 177 years, from 1542 when the academy was established to 1718. This document bears the presidents' names, pen names, terms of office and the results of their civil service examinations. It also reveals the selection criteria and character of Sosu-seowon's presidents, as well as changes of presidential selectees. Ibwonnok are student rolls, recorded yearly, from 1543 when the academy was established to 1672. It records students' names, pen names and the result of their civil service examinations, making it a valuable resource for doing research on seowon students. The documents also reveals the students' characters and where they were from.

Among the records that give us insight into the political and social influence of academies, the document Simwonnok lists visitors to each academy. Oksan-seowon in Gyeongju has a total 103 volumes of Simwonnok, covering the time span from its establishment up to the 20th century. It contains such information as visitors' names, residences and family origins.

Documents related to academy finances

Examples of these records include the following: Jeondaban, a register of academy land holdings, Nobian, slave registers; Chusugi, records related to harvests; Tajakgi, records related to harvests and production; Singongan, performance records of slaves, Yonghagi, records related to academy expenditures; Wonsogan, register of people who served the academy in lieu of paying taxes; and Jeonjanggi and Dorok, records of the transfer of academy wealth and property. These records were necessary to efficiently manage an academy's finances.

Jeondaban has detailed records of the farmland owned by the academy, including its size and location, how the farmland was secured and the farmers who worked it. Nobian has detailed records of how the slaves of the academy were secured, as well as their names, ages and marital status. Singongan records the financial payments slaves paid to the academy. In addition, there are records on donations received by the academy and on Buddhist temples belonging to the academy. These also affected the financial status of the academy, along with its farmland and slaves. Each academy also kept records of its requests to the government asking that villages supporting it be exempt from corvee duties and government certificates approving such requests.

Especially notable is the Nobibo maintained by Piram-seowon. Covering the time span from 1744 to 1752, it records the family lineages of the academy's slaves. The document is rare as it provides family genealogies of slaves. Based on its scholastic value, it and other of Piram-seowon's documents were designated Korean Treasure No. 587. The documents Jeonjanggi and Dorok give us insight into the economic power of an academy. These were account books that recorded an academy's financial transactions and other essential documents necessary when a seowon appointed a new president. Dosan-seowon owned documents related to its bookkeeping dating from its early years until the mid-19th century. Oksan-seowon also owns over 130 volumes of similar books.

There are many documents related to donations to academies. Two prominent examples are Sosu-seowon's Unwon jamnok and Namgye-seowon's Eulmyonyeon seowon buborok. Unwon jamnok has records of material donations from regional administrators, revealing that the support of regional administrators constituted

a substantial portion of that academy's financial standing in its early years. Eulmyonyeon seowon buborok is an account book of donated items and money covering the span from 1555 to 1559. "Bubo" means to collect books and financial resources for the operation of the academy. Buborok records the donors' names and the accounts they donated. The donations included: unhulled rice, beans, books, slaves, fish, salt and paper.

Documents related to education and memorial rites

Among these documents are: Geojaerok, records related to the academy's dormitory students, Ganghoerok, records of lectures given by the academy; Ganganji, student revaluation records; and Cheonan, records related to the selection of seowon students. Documents related to memorial rites include: Holgi, records of the proceedings of memorial rites, Jesu danja, records of food offerings and implements used in memorial rites, and Chije sijeolmok, comprehensive records of the proceedings and guiding principles of memorial rites. Sosu-seowon's Gangso jamnok has records of the lectures given between 1826 and 1828. Dosan-seowon's Gonhoerok, records the fact that King Jeongjo bestowed a volume of Eojesa munsu ganbalmun and a set of Confucian classics to the academy in 1795. It also gives a full account of the seminar-style lecture held to commemorate the royal gift and the 60 students who attended the lecture.

Among records pertaining to student selection and evaluation, there are Oksan-seowon's Cheonnan and Gangji. The Cheonan, bearing records from the mid-18th century to the early 19th century, records the names of 32 people who were recommended as student candidates to Oksan-seowon in 1734, as well as the names of those who recommended them. Under each student's name are the grades they received from the question and answer sessions and whether or not they passed the civil service examinations. Gangji contains student evaluations of their performance in the academy's question and answer seminars in 1802 and 1817. The possible grades were: Tong, Ryak, Jo and Bull. The grading professor signed his name under each grade.

Documents related to regional intellectual history

Some documents are related to an academy's function as the center of social and political activities in its region of influence. These included" sojiryu, petitions submitted to regional or national governments; wanmun and iban, certificates issued by the respective governments in recognition of the petitions; ibui and wanui, documents verifying agreements reached after discussions; and tongmun, letters between academy members.

Most sojiryu and wanmun dealt with an academy's finances and such issues as exemption from taxation and corvee duties. These were in response to regional governments extorting money from temples and villages belonging to the academy. Tongmun were usually exchanged between academies, county schools and regional clans. Their content could deal with a variety of issues such as: the establishment of academies, the enshrinement of sages, donations for reconstruction, donations for new publications and various forms of public recognition for loyalty to the state, filial piety and women of chaste reputation. However, into the mid-19th century, there was a change in content, and afterward tongmun mostly dealt with various disputes between the Confucian literati. These documents testify to the social impact seowon had within their respective regions.

Academy also functioned as a venue to gather and assess the opinions of the regional Confucian literati. The official opinions of these literati had an important bearing on Korea's political development after the mid-Joseon era. The regional Confucian literati, with the academy as their base of operations, were closely connected with the central government, and whenever there was an important political agenda within the central government, they sent in a petition, signed by all members that expressed their respective political views. One outstanding example of this is the maninso, a petition signed by 1,094 people in Gyeongsang with the head of Yi Hui-byeong, a descendant of Yi Hwang asking to posthumously honor Prince Sado as a king.

Old books and printing woodblocks

Korean seowon's library and publishing functions

As private educational institutions of the Joseon era, Korean seowon not only promoted spiritual values and educations functions; they were also storehouses of knowledge that kept and preserved old books and printing woodblocks. This contributed greatly to the spread of knowledge and the advancement of culture at a time when the distribution and reading of books were not common.

In Confucian academies, old books were considered essential for lectures and academic research. Book collections were formed either by gathering or publishing books. Most academies owned a large collection of books and put in great effort to maintain or expand their collections. As the primary purpose of academies was academic research, they naturally performed the roles of any library such as procuring and preserving books and making them available to students.

In particular, the publishing activities of academies greatly contributed to the spread of knowledge and the advancement of culture. This established academies as centers of regional publishing culture. Each academy appointed one person to

be in charge of publications and set up a publishing office. They usually published Confucian books for educational purposes and literary works and posthumous manuscripts for the sages enshrined at their academies. Once published, the books were distributed to other academies and clans, as well as to the central government.

Seowon stored not only Confucian classics for the education of students, but also historical books, the collected works of enshrined sages and the writings of scholars who passed on the scholarship of past sages. In addition, printing woodblocks, many still well preserved, resulted from academies' publishing activities. These printing blocks are a lasting historical resource and a testament to all those who participated in their production and preservation and who embraced the pursuit of knowledge.

How academies produced books

In their early years, Korean academies procured books either from donations or purchases. These books were usually basic texts about Neo-Confucianism and Chinese history. Later, the number of private literary collections increased greatly. In the case of Sosu-seowon in Yeongju, established in 1541 (the 36th year of King Jungjong's reign), the founder, Ju Se-bung, purchased books on Neo-Confucianism and Chinese history. To these were added books donated by regional Confucian literati, completing an academy's book collection. Each academy produced a library catalogue and drew up rules for using the books. If the book collection was extensive, there were also rules for managing the books to prevent loss or damage, as well as rules for library management.

Academies procured books by either buying them or receiving donations of books; kings were also known to present gifts or books to academies.

Naesabon: 'Naesabon' means books bestowed by the King. Naesabon were well cared for as they were regarded very precious, attesting to the status of the academy that owned them. In the case of Dosan-seowon, the Seochaekjil, a book catalogue produced in the academy's early years, lists 182 titles under three categories: royal gifts, donations and purchases. Of the 16 titles listed as royal gifts, most are related to Neo-Confucianism. Books bestowed by the king were accompanied by a record of the gift and a seal. It was a customary practice of the king to bestow books to a chartered academy, accompanied by another royal gift of the seowon's nameboard. In addition, when the state published and distributed books or when the state library had extra books, royal gifts were given to some academies.

Donations: In the book collections of academies, donations were an important

way to procure books. Many books were donated by other academies, regional governments or individuals. For example, according to Dosan-seowon's book catalogue, Seochaekjil, governors of the provinces or magistrates of the countries, to which the academy belonged, often donated books. Government officials usually donated books published in their areas of responsibility during their terms of office.

Purchases and publications: Academies purchased books as essential resources for lectures and research on Confucianism. In book catalogues, purchased books were identified as such: Maedeuk, Mudeuk and Muchi. Academies either bought books that had already been published or had them printed by sending paper to whoever owned the printing woodblocks. There was an increase of book publications and some large academies even owned wooden type. Books published by an academy reflected the distinct characteristics and the scholastic leanings of the academy.

Use and preservation of books owned by academies

Documents that give insight into the management of academies and the culture and social trends of the times include: copies of old publications, books produced by binding together hand-written papers and ancient documents. Among these are many records dealing with the use and preservation of books owned by academies. There are also records concerning who read and checked out books.

Each academy produced a book catalogue to manage its book collection and printing woodblocks. Academy regulations also stipulated that books could not be taken outside of the academy. Yet, there were certain unavoidable circumstances when books had to leave the academy, and in such cases the academy drew up strict rules and had them certified by the regional government. Most academies stipulated that the person in charge of the books must ensure the books were returned, and in case of loss, he must secure another copy. In addition, access was limited to the book repositories, and the transfer of each book had to be recorded when a new library administrator was appointed.

There are many records concerning the management of printing blocks. Each academy produced documents that recorded the number and author of each printing block. These were then submitted to the regional government so that the state knew all the printing blocks each academy possessed. According to these documents, academies checked their printing blocks several times a year, paying special attention to their maintenance and ownership.

Every academy tried hard to collect and preserve books. Under these circumstances, books collected in an academy's early years are priceless cultural heritages that must be handled carefully. Sosu-seowon's book catalogue, produced in 1544 (the 39th year of King Jungjong's reign), is the oldest book catalogue in Korea. Dosan-seowon in Andong increased its book collection after it received its official royal charter. Dosan-seowon strictly managed its book collection and still possesses many records to this day. Oksan-seowon in Gyeongju also still has many books intact, providing a valuable resource for the research of academy book collections in Korea.

Important old books and printing woodblocks of Korean seowon

Sosu-seowon once had a huge number of books, but many were lost. Sosu-seowon's old books numbered 145 volumes of old books under 30 titles, 110 ancient documents and 428 printing woodblocks under 4 titles. These are designated as the Gyeongsangbuk-do tangible cultural property no. 331 and displayed in Sosu-seowon and in Sosu-museum.

Namgye-seowon owns 147 volumes of old books, including literary works of many scholars. These included: Hanju seonsaeng munjip, and 377 printing woodblocks for literary works like Ildu seonsaeng munjip and Gae-am seonsaeng munjip.

Among Korea's Confucian academies, Oksan-seowon in Gyeongju owns the greatest number of old books and printing woodblocks, followed by Dosan-seowon. Oksan-seowon owns 4,000 volumes of old books, and 1,121 printing blocks under 19 titles including Hoejae seonsaengjip, the collected works of Hoejae Yi Eon-jeok who is also enshrined there. Dosan-seowon preserved its book collection without much damage or loss. Its book collection is valuable in both quantity and quality. Dosan-seowon has 4,605 volumes of old books under 1,026 titles and 3,928 printing woodblocks under 28 titles. Much of Dosan-seowon's present book collection was published before the Japanese invasion of 1592 as it received books from the private collection of Togye Yi Hwang, as well as from the book collections of Yeokding-seowon and Dosan-seowon's predecessor, Dosan-seodang. Dosan-seowon has many volumes bestowed by the King. Yi Hwang's disciples and scholastic descendants also collected books. It includes Zhuzi quanshu (Collected Works of Zhu Xi), Zhuzi yulei (a collection of discussions between Zhu Xi and his disciples), Xingli dadian (Collected Works of Neo-Confucianism) and the Four Books and Three Classics.

Piram-seowon has a considerable number of printing woodblocks. Many are for the collected works of Kim In-hu who is enshrined there. The printing blocks for Haseo seonsaeng jeonjip amount to 650 blocks as follows: one block from the first edition, 258 blocks from the second edition, and 391 blocks from the third edition. In addition, there are: 18 blocks for the Thousand Character Classic in Cursive Script, produced in 1610; 18 blocks for The Nine Bends of Wuyishan; 13 blocks for the Baengnyeong chohae, engraved in 1568; 3 blocks of posthumous manuscripts; and 3 blocks for the ink painting of bamboo, engraved in 1568 and 1770, a painting presented to Kim In-hu by King Injong.

Dodong-seowon has 26 volumes of old books under 10 titles and 71 printing woodblocks under 1 title. The majority of the old books were royal gifts, and their titles include gyeongheonnok, Eojeong gyujang jeonun, Chunchu jwassijeon, and Ogyeong baekpyeon. One of its printing woodblocks for the Gyeongheonnok is preserved in Jangpangak, the printing block repository.

Byeongsan-seowon has 3,039 volumes of old books under 1,071 titles. Among their collected writings, most noteworthy are the works of Ryu Seong-nyeong, who is enshrined there. Jingbirok, a designated Korean national treasure, and three designated Korean treasures, Nanhu jamnok, Jinsarok and Gunmun deungnok, record events Ryu Seong-nyeong experienced and military strategies he planned during the Imjin War, the Japanese invasion of 1592, when he was serving as the Chief State Councilor. These books are historically significant. Byeongsan-seowon also has 1,907 printing woodblocks under 25 titles.

Museong-seowon has 8 volumes of old books, including Museong-seowonji. Most of their books were published after the later 19th century.

Donam-seowon stands out among academies involved in publishing and printing. Donam-seowon has 1,841 printing woodblocks, most of which are for books on rituals. There are also printing woodblocks for the literary collections of Kim Jang-saeng and Kim Jip, father and son. By publishing books in the field of ritual studies, the academy established itself as a center of ritual studies. In particular, three books on rituals, Sangnye biyo, Garye jimnam and Uirye munhaesok give us insight into the role of academies in the publication of books on ritual studies.

In Korean Seowon, Confucian propriety was put into practice in the form of rituals. Academies revered the scholarship and virtues of previous sages through their educational function and sacrificial rituals.

Academy students gathered in the lecture hall and studied classics on routine days; offered incense to the shrine on the first and fifteenth days of the month; and offered biannual memorial rites in spring and autumn. Based on these activities, academies established themselves as sites to edify the regional populace and to offer sacrificial offerings to former sages.

Memorial rites

■ Ritual implements, Sacrificial Offerings and Ritual Dress

Academies began to offer memorial rites when Ju Se-bung established Korea's first academy, called Baegundong-seowon, and set up a ritual utensils and protocol. At that time, Ju Se-bung compiled the first ritual proceedings, titled Hyangsaholgi and Jinseoldo based on the Confucian Ceremony of Hyanggyo, called Seokjeon, offered at the county schools, and the Family Rituals. Yi Hwang also consulted the Confucian Ceremony of Hyanggyo when he revised the ritual protocol of Baegundong-seowon.

The first food offering at a seowon was organized based on the Confucian Ceremony of Hyanggyo. This called for: 2 bo (brass container for rice), 2 gwe (brass container for millet), 4 byeon (bamboo implements for drying offerings), 4 du (wooden implements for moist offerings), and 1 jo (wooden tray for sacrifice). Following the example of Sosu-seowon, most academies adopted the same system but omitted the wooden tray. Later, as the scale of offering was reduced, the system was revised to: "1 bo, 1 gwe, 4 byeon and 4 du."

Sacrificial offerings basically consist of grains, a sacrificial pig and a sacred gift. The implements to contain the grains are the bo and gwe, both made of brass. Dry offerings, like dates, chestnuts and dried meat or fish, corresponding to the side dishes at regular Korean meals, are put in the bamboo byeon. Moist offerings, like fresh meat or fish and vegetables, are put in the wooden du. Most academies offer a whole pig as a sacrifice or divide it between the main sage of veneration and the lesser sages.

There are three categories of attire for the academy memorial rites: officials' uniforms, gentlemen's robes and ritual attire. Though academies were private educational institutions, for academies that had an official royal charter, memorial rites were offered by regional government officers or officials dispatched by

the state. In this case, the wine officiants wore officials' uniforms, embroidered on the chest and back with badges of rank, and officials' hats, while holding ceremonial tablets in their hands. If the officiants did not have government posts, they wore gentlemen's robes and Confucian scholars' hats or traditional gentlemen's hats with different colors.

■ Types of memorial rites and procedures

There are basically three kinds of memorial rites offered at academies: biannual rites offered in spring and autumn; incense offerings on the first and fifteenth days of each month; and the New Year's greetings called 'Jeongallye,' offered on the fifth or sixth day of the first month every year.

Biannual rights were offered on the sangjeong day of the third and ninth months to avoid overlapping with the Confucian Ceremonies of Hyanggyo, which were offered on the jungjeong day in the second and eighth months. Besides these regular memorial rites, there were also rites offered on special occasions. For example, if there was a problem at the academy and the spirit tablets had to be temporarily relocated to another place, they held a ritual called I-anje when the tablets left and Hwananje when the tablets returned. When the state sent a government official to officiate over a memorial rite, the ritual was called Chije.

Regularly held memorial rites mostly followed the protocols Ju Se-bung set up in the Ritual Script of Sosu-seowon, but many academies also consulted the Confucian Ceremony of Hyanggyo or the Shi caiyi, issued by Canzhou Academy where Zhu Xi taught. Each academy began to establish its own memorial rite procedures according to the interpretation of rites by the main or subordinate sages enshrined there or their disciples. As such different ritual procedures or traditions were formed and succeeded to present.

Recognizing that each academy has slightly different procedures for memorial rites, the biannual rites of spring and autumn basically consist of the following steps: Bunhyangnye, where incense is offered; Jeonpyerye, where a sacred gift is offered; Samheonnye, where wine is offered; Eumboksu-jorye, where the officiant partakes of wine and meat; and Mangnyorye, where the eulogy and sacred gift are burned.

■ Preparation of memorial rites

A memorial rite begins when the officers in charge of the academy gather after the incense offering is performed on the first day of the second or eighth month. At this meeting they select the three wine officiants, the eulogist and the master of ceremonies. Then they draw up the manggi, letters of appointment, and sent them out.

· **Preparation of the sacrificial food:** At the academy's Gojiksa, ritual wine is brewed in advance. The administrators and officers in charge of the rite visit the nearby market a few days beforehand to secure the sacrificial food.

· **Ipjae:** Before the actual memorial rite, the administrators, academy officers, pre-appointed officiants and ceremonial attendants gather in the academy's lecture hall. This is called Ipjae, an occasion to make one's body and mind pure and pious before the rite. Most people arrived at the academy a day ahead of the rite before. However, at present, because some academies changed the time of the rite to morning, many ceremonial attendants arrive the day of the rite, except for the academy administrators and officers.

· **Seongsaengny:** As a procedure to inspect the sacrificial pig and ensure its suitability as an offering, Seongsaengnye is a ritual to judge the quality of the sacrifice, which is also called Gamsaengnyeir Ganpumnye.

· **Selection of ceremonial attendants:** For the selection of ceremonial attendants, other than three pre-appointed officials, the eulogist and the master of ceremonies, all participants gather in the lecture hall and divide the tasks to be performed. They write the list of the duties and the names of people assigned to them and hang it on the wall of the lecture hall.

· **Composition of the eulogy:** The eulogist writes the eulogy at the shrine or lecture hall in the presence of the three wine officiants. Upon finishing, the eulogist shows the eulogy to the first wine officiant for approval and then stores it in the shrine.

• **Sealing of sacrificial food:** The officiants move the sacrificial food to the shrine and put the pre-treated food to the container. The contained sacrifices, incenses and other sacrificial foods are sealed under the letter ‘Geunbong.’

• **Arrangement of food offerings:** In front of the spirit tablet, the bo is placed to the left of it and the gwe to the right. To the left of the bo are placed the 4 byeon and to the right the 4 du. At the center, forward of the bo and gwe, is the jo. Three goblets and saucers are placed in the front of the jo. Rice is placed in the bo, millet in the gwe, dry offerings and moist offerings in the du and the sacrifice on the jo.

■ Memorial rites

These days many academies perform memorial rites in the morning, but in the past most of them offered the rites at 1 a.m. The memorial rite begins with the master of ceremonies reading the procedures written in the Holgi or the Ritual Script. Ceremonial attendants move and perform their duties in accordance with the instructions of the master of ceremonies.

• **Chwiwi:** Before the memorial rite begins, the first wine officiant inspects the food arrangement on the table one more time. When the eulogist opens the cover of the spirit tablet case, all attendants offer two bows in front of the shrine and then return to their respective position. This concludes the preparation of the memorial rite. Then all ritual participants and attendees offer two bows.

• **Bunhyeangnye:** The first wine officiant offers the incense three times in front of the spirit tablets as an invitation to the spirits to attend the ceremony.

• **Jeonpyerye:** The first wine officiant offers the sacred gift to the spirits before the spirit tablets. Some academies omit Jeonpyerye and proceed directly to the next stop of Choheonnye.

• **Choheonnye:** In this procedure, the first wine officiant offers the first goblets to the spirit tablet. The first wine officiant watches the wine being poured into the goblet at the junso or libation stand and then enters the shrine. When the goblet is delivered to him, he receives it and offers it before the spirit tablet. In some academies, the officiant first pours tiny portions of the wine three times into the mosagi, a bowl filled with sand and a bundle of thatch, before offering it to the spirit tablet.

• **Dokchuk:** After the first wine officiant offers the wine, the eulogist kneels on the floor, to the left of the first wine officiant, faces the east, and reads the eulogy. In most academies, all participants kneel at this time, but in some academies, only the first wine officiant and the eulogist kneel while the others remaining standing, but in some academies, they stand except for the wine officiant and the eulogist.

• **Aheonnye:** This is the procedure for the second wine officiant to offer the second goblet of wine. Except that there is no eulogy, everything else is the same as the Choheonnye.

• **Jongheonnye:** This is the procedure for the third wine officiant to offer the third goblet of wine. The procedure is the same as the Aheonnye. In some academies, after the Jongheonnye, the three wine officiants offer two bows.

• **Eumboksu-jorye:** In this procedure, the first wine officiant receives blessings on behalf of all participants. He proceeds to the place designated for Eumbongnye, facing the west and partakes of the drink and meat the spirits have enjoyed. In most academies, after the Eumbongnye, only the three wine officiants offer two bows or all participants do.

• **Cheolbyeondu:** This slight move of the byeon and du signifies the removal of the sacrificial food. To express farewell to the spirits, in most academies, all participants offer two bows after Cheolbyeondu, but in some academies, only the three wine officiants offer two bows.

• **Mangnyorye:** Mangnyorye is the procedure wherein the first wine officiant burns or buries the eulogy in a pit. Originally it was called Mangyerye as the eulogy was buried along with the sacred gift. However, since the reign of King Yeongjo, they have not been buried but burned, and thus, the ritual began to be called Mangnyorye. When Mangnyorye is complete, the master of ceremonies announces “Yepil,” meaning that the memorial rite is completed.

When the memorial rite is over, participants gather to examine and evaluate the conduct of the rite. Afterward they read an abbreviated version of the Village Codes or partake of the food. Then the sacrificial food is divided equally between the participants to take home.

The significance of the memorial rites offered at academies

The memorial rites of Korean academies embody a concrete practice of the propriety of Confucianism in the form of rituals. Through these memorial rites, academies perform the function of social education by honoring the scholarship and virtues of former sages and by spreading the spiritual culture of Confucianism.

Thanks to the existence of these memorial rites, academies still operate, and through these memorial rites, the disciples and descendants of past sages can pass down the spirit of their ancestors. As long as these memorial rites continue to be passed on, the teachings of deceased teachers and the tradition of seowon will be passed on as well.

Document Heritage and Memorial Rites by Individual Seowon

- ▶ Sosuseowon Yeongju
- ▶ Namgyeseowon Hamyang
- ▶ Oksanseowon Gyeongju
- ▶ Dosanseowon Andong
- ▶ Piramseowon Jangseong
- ▶ Dodongseowon Dalseong
- ▶ Byeongsanseowon Andong
- ▶ Museongseowon Jeongup
- ▶ Donamseowon Nonsan

Korea's first seowon

Sosu Seowon in Yeongju

- Location: 158-2, Naejuk-ri, Sunheung-myeon, Yeongju-si, Gyeongsangbuk-do
- Established: 1543 (38th year of King Jungjong)
- Chartered: 1549 (4th year of King Myeongjong)
- National designation : Historic Site No. 55



Sosu Seowon was the first seowon established in Korea. It influenced seowons to be built later by proposing for the first time regulations related to the teaching and memorial rites of Korean seowons, and it also has a wealth of related literature materials. Sosu seowon suggested that as an educational institution, a seowon should have basic functions such as lectures, rituals, exchanges and interactions.

Object for memorial rite: An Hyang 1243-1306

Sosu Seowon in Yeongju, Gyeongsangbuk-do is an educational institution established in 1543 by introducing the Chinese seowon system for the first time in Korea and is an example of implementing unique memorial rites with education. Sosu seowon is dedicated to An Hyang, a Confucian scholar in the late Goryeo period who first introduced Neo-Confucianism to Korea and Ju Se-bung who first adopted the seowon system, and it is also the first seowon that was built during the Joseon Dynasty and received its official royal charter.

Governor of Punggi, Ju Se-bung and Establishment of Seowon

Baegundong Seowon, built in Punggi by Ju Se-bung (1495-1554), was the first seowon in Korea. When it received its official royal charter, it was renamed Sosu Seowon. Punggi was the place where the traces of Munseonggong An Hyang (1243-1306), who first introduced Neo-Confucianism from China to Korea, remain. Ju Se-bung, who was appointed a governor of Punggi-gun, found a Confucian school in ruins in this historic place and rebuilt it. In 1542 (37th year of King Jungjong), he started the construction of Munseonggongmyo shrine, completed it in August of that year and enshrined the portrait of An Hyang. In the following year, he additionally built Baegundong Seowon.

Ju Se-bung, the founder of Sosu Seowon, was the first to establish operating regulations related to education and memorial rites as a local government official at that time. The fact that he led the establishment of it together with local people is similar to the case of Zhu Xi, who ran Baengnokdong Seowon as a local government official.

In September 1543 (38th year of King Jungjong), when the size of the seowon was established to a certain extent, Ju Se-bung enshrined the brothers An Chuk (1287-1348) and An Bo (1302-1357), who were both natives of this region.

Toegye Yi Hwang and Charter of Sosu Seowon

In 1550, (5th year of King Myeongjong) the eighth year since the foundation of Baegundong Seowon, Baegundong Seowon received its official royal charter and was renamed Sosu Seowon by the government. Toegye Yi Hwang (1501-1570) was the person who led the court to charter Sosu Seowon. After taking office as a governor of Punggi in November 1548 (3rd year of King Myeongjong), he visited the seowon frequently and preached Neo-Confucianism to his students. He focused on the maintenance of the seowon, including the revision of memorial rites system and the establishment of Chwihandae. He sent a letter to Sim Tong-won, the governor of Yeongnam, asking him to request the king to bestow a name plaque to Baegundong Seowon and pay for books, land and slaves following the example of the Chinese Song Dynasty. Finally, in April 1550 (5th year of King Myeongjong), the seowon became the first seowon chartered by the government

Early Seowon Architecture and Unique Space Arrangement

Sosu Seowon has an excellent surrounding scenery. It is located in a cozy space between the pine forest on the left and Jukgyesu Stream flowing down the hill on the right.

Sosu Seowon is the first seowon built in Korea, so it shows a transitional state before the spatial composition of the seowon, or the layout of the buildings, was standardized. Munseonggongmyo shrine, a space for memorial rites, is located on the left rear side of Myeongnyundang lecture hall. The fact that the lecture hall was named after 'Myeongnyundang', the lecture hall of the Confucian school, without attaching a separate name to this spatial structure and the lecture hall, clearly shows the unique architectural culture and spatial arrangement of a seowon in the early days before the seowon system was established. The place for memorial rites, including Munseonggongmyo shrine and Jeonsacheong, is located on the west side of the seowon area, facing south and Myeongnyundang lecture hall is located on the east side of the veneration area. Munseonggong shrine was designated as Treasure No. 1402, and Myeongnyundang lecture hall was designated as Treasure No. 1403.

The dormitory for the students of Confucianism is not divided into east and west, but is located in a straight line behind Myeongnyundang. There are Jikbangjae, which was built at the very beginning, Ilshinjae, which was extended from the side of Jikbangjae due to the increase in the number of students and Jirakjae, which was additionally built in the 17th century. Also, Hakgujae, which was used as a children's education facility but changed its name as the children's education system disappeared, was also used as a dormitory for the students later. Annexed spaces include Gojiksa and Yeongjeonggak.

The interaction areas include Gyeongnyeomjeong, Chwihandae and Takcheongji that were built by the Governor of Punggi, Ju Se-bung, Yi Hwang and Yi Jun, and Jewollu, which was built in the 18th century. Jewollu was built in the scale of 10-kan at the site of Jukgyecheon in 1720, but it has been lost and remains only in records. There is also a stone carving Gyeongja Rock, and it is said that Ju Se-bung carved ‘Gyeong (敬),’ one of the concepts of Neo-Confucianism, opposite Gyeongnyeomjeong pavilion, so that people could appreciate the nature while realizing the meaning of Neo-Confucianism. If you look at Jukgyecheon Stream from Gyeongnyeomjeong pavilion, you can effectively appreciate the natural scenery outside as the mountains behind it are surrounding you with Gyeongja Rock like a folding screen.

Name Plaques, Written Works, Books and Old Documents

Among the plaques in Sosu Seowon, name plaques related to the buildings include ‘紹修書院’ engraved with the handwriting of King Myeongjong, ‘白雲洞’, ‘文成公廟’, ‘日新齋’, ‘直方齋’, ‘學求齋’, ‘至樂齋’, ‘景濂亭’, ‘鳳棲樓’ and ‘迎鳳樓.’ Written works include ‘白雲洞紹修書院記’, ‘白雲洞安文成公祠堂記’, ‘鳳棲樓重營記’, ‘紹修書院童蒙齋重建記’ and ‘紹修廟宇重修記’. In addition, ‘白雲書院榜’, ‘學規’, ‘白雲洞書院令’ and ‘文成公享祀執事’ have also been preserved.

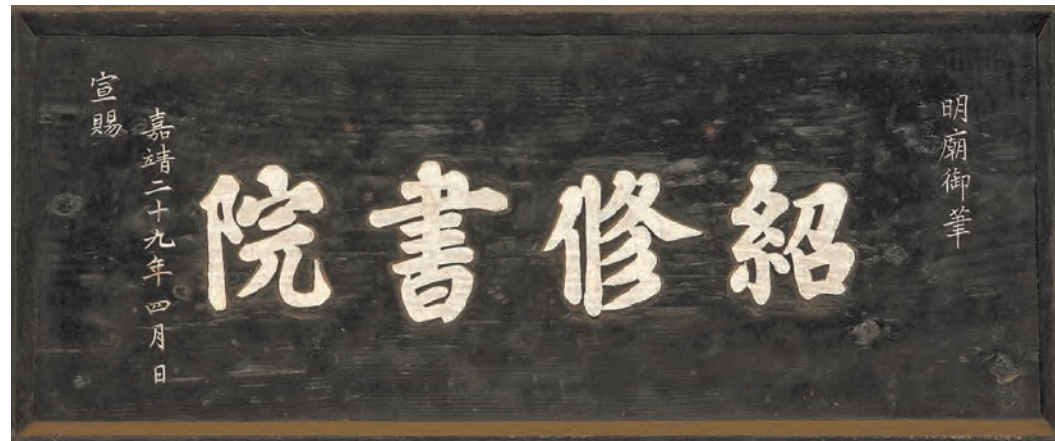
In Sosu Seowon, old books published and collected since its foundation and materials related to the operation of the seowon are currently stored at Sosu Seowon Historical Museum and Sosu Museum. As main materials, old books include 11 volumes of 『周易傳義大全』, 33 volumes of 『朱子大全』 printed in the old movable type, and miscellaneous records include 『Jukgyeji』 containing the facts of its foundation, 『Sosu seowon deungnok』 containing official documents from each village in Gyeongsang-do from right after its foundation to the 17th century and detailed records of financial support for the seowon and the operation and teaching status of the seowon, and 『Unwonjamnok』.

『Sosu seowon deungnok』 and 『Unwonjamnok』 show the financial support and participation of 16th century local officials for seowon education, as well as the actual status of state examinations. Also, 『Geojaerok』 and 『Geojaejamnok』 show the process of transforming seowon education centered on state examination in the 16th and 17th centuries into education centered on Neo-Confucianism in the 18th century and the specific details of the change in the educational content and method. 『Gangsojamnok』 show the contents of the discussion and questions and answers held at the lecture hall of Sosu Seowon in the 19th century, and the efforts and practices of Sosu Seowon in the 19th century, which struggled to harmoniously manage the study for the state examination and the study of Neo-Confucianism.

In addition, there are various land documents containing the land owned by the seowon, slave documents, library catalogues, records of building repairs, and Jeonjanggi records containing the details of takeover related to the operation of the seowon. There are also Imsarok and Ibwonrok, which contain the list of the original officers and their students since the 16th century and dozens of Shimwonrok, which contain the list of visitors to the seowon. As documents related to rites, the oldest handwritten documents of Ju Se-bung and Yi Hwang among the rite records of Korean seowons still exist, and there are abundant records of lectures at Sosu Seowon, such as Geojaerok and Tongdokjamnok from the 17th to the 19th century.

Memorial Rites and ‘Dodonggok’

Sosu Seowon differs from other seowons in the process of memorial rites, in that it is performed by singing the movement called Dodonggok whenever the first libation, second libation, and last libation are performed. Dodonggok is a 9-movement Gyeonggichega written in 1541 (31st year of King Jungjong), which praises the spread of Neo-Confucianism from China to Joseon by opening Baegundong Seowon in Jukgye. It is a ritual music that harmonizes rite and music and is sung only at Sosu Seowon in the country. Each time the eulogist changes, the Confucian singers who sing Dodonggok are replaced with three young Confucian scholars excluding the elder, so the total number of people who sing Dodonggok is four. Currently, in Korea, aside from Jongmyo and Munmyo, Sosu Seowon is the only place where ritual music that harmonizes rite and music is sun.



Name plaque inscribed with the name "Sosu Seowon" in the king's own calligraphy

1550
56.0×130.0

The king sent this plaque, inscribed with the name "Sosu Seowon" in his own calligraphy, when Baegundong Seowon was renamed in 1550 and became the first of Korea's many academies to receive a royal charter. "Sosu" literally means "to restore learning."



Munseonggongmyo, a shrine dedicated to An Hyang

1605
52.0×164.0

Munseonggongmyo is the first building in Korea wherein a former sage was enshrined and memorial rites were offered, a defining characteristic of Korean academies. The scholar, An Hyang, who is enshrined at Sosu Seowon, introduced Neo-Confucianism to Korea. The picture shows the name plaque of the shrine where An Hyang's spirit tablet is enshrined. The title "Munseonggong" or "Lord Munseong" was bestowed posthumously by the king. The calligraphy was executed by the Ming envoy Zhu Zhi-fan in 1605 when he visited Sosu Seowon. The present name plaque is a copy of the original.



Baegundong, emulating Zhu Xi's Bailudong

1610
47.0×108.0

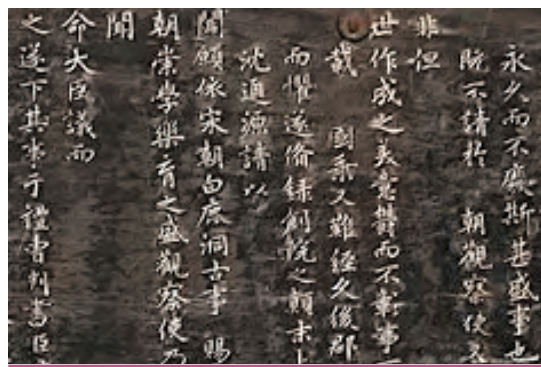
This name plaque, inscribed with "Baegundong" hangs on Sosu Seowon's lecture hall. "Baegundong" is the modification of the Chinese academy named "Bailudong" which Ju Se-bung emulated when he founded Baegundong. The name plaque was inscribed in the spring of 1610, the 2nd year of King Gwanghaegun's reign.



Student dormitories, Jikbangjae and Jirakjae

41.0×95.0

These two buildings provided Sosu Seowon students with dormitories and study quarters. They were also called Dongjae (eastern dormitory) and Seojae (western dormitory). The original name plaques were written by Toegye Yi Hwang, but due to the ravages of time, they were remade in 1720.



Establishment record of Baegundong Seowon

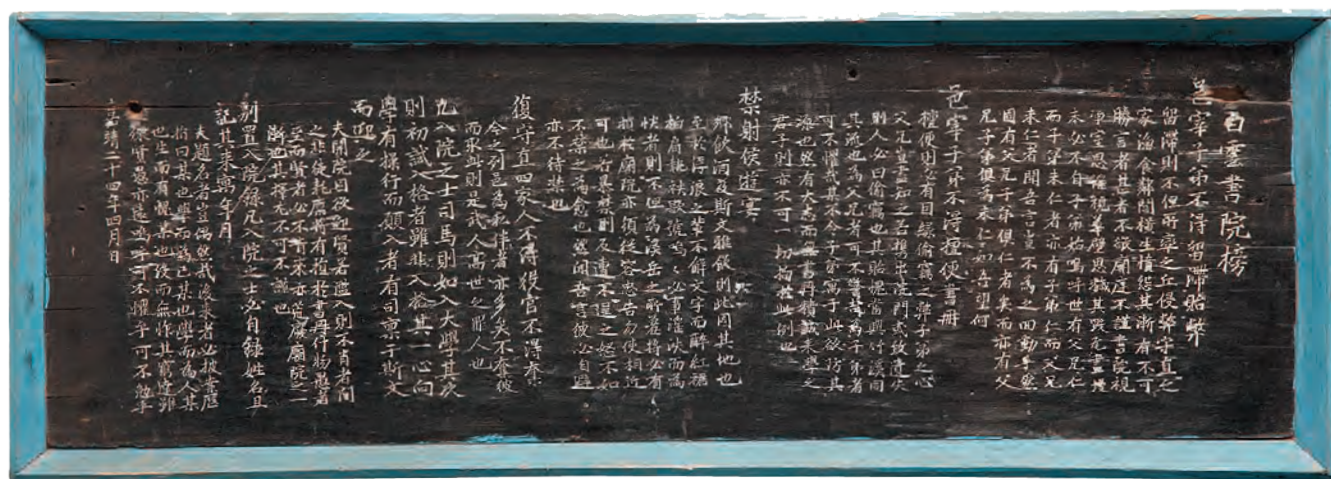
1550
58.0X253.0

Inscribed with the document written in 1550, this plaque records how Baegundong Seowon (predecessor of Sosu Seowon) was established, how the financial and material resources were secured and how it received a royal charter and its new name, "Sosu Seowon," M at the request of Yi Hwang.

The founding record of the shrine of Munseonggong

1545
59.5X104.0

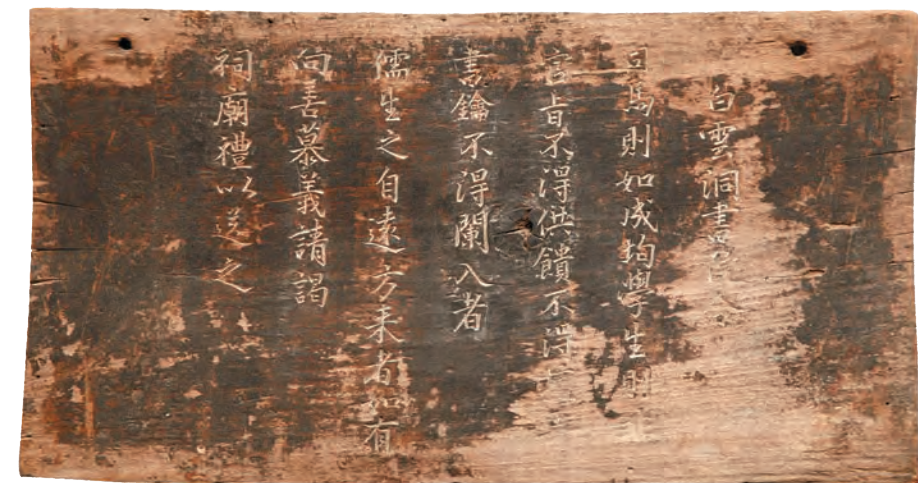
Inscribed with the record written in 1545 when the academy was still in its early years, the plaque praises An Hyang, who disseminated Neo Confucianism throughout Korea, and it records the full account of the establishment of the shrine.



Regulations of Baegundong Seowon with 500 years of history

1545
45.5X146.0

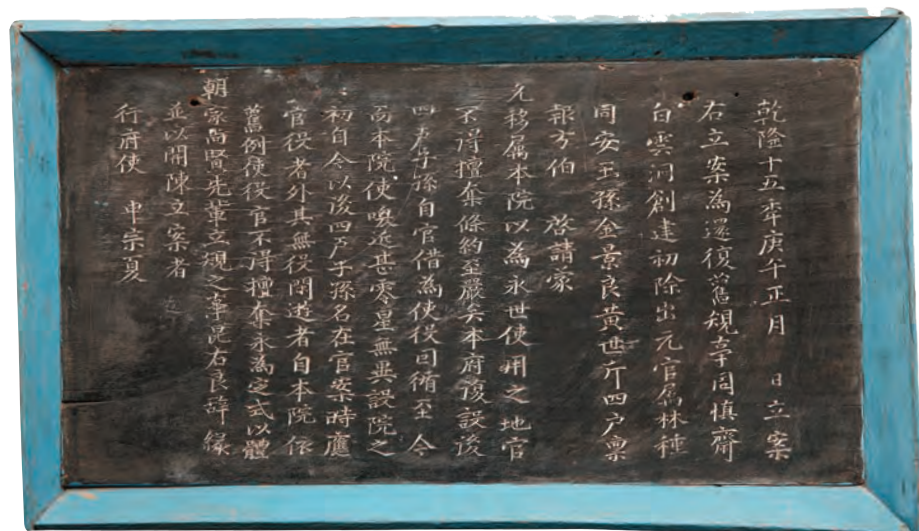
These school regulations were established in 1545 when Ju Se-bung founded Baegundong Seowon. As Korea's first private academy regulations, they stipulate rules for: codes of conduct for students, seowon management, admission rules, preparation of student rosters, etc.



Academy regulations from the year 1545

1545
32.0X59.7

These academy regulations, hanging in Jirakjae, stipulate basic codes of conduct for students such as: conduct in the dining hall, usage of the library, and proper etiquette for greeting and sending off those who come to pay respect to the sages enshrined there. These regulations became a model for many other academies that came later on.



Document recognizing the academy's privilege

1750
36.8X61.8

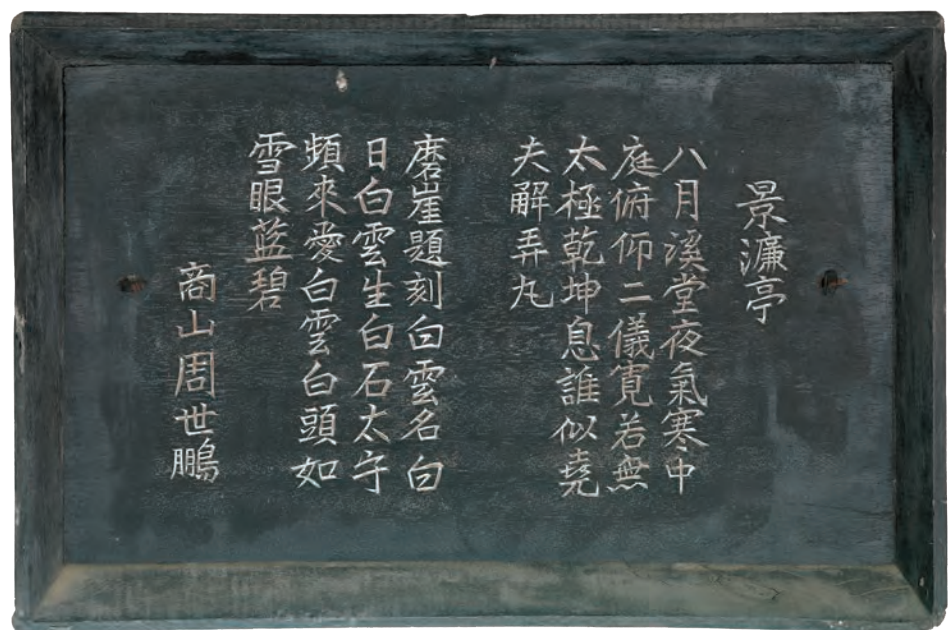
This plaque, engraved with the document issued in 1750, prohibited regional offices from commandeering the slave households that belonged to Sosu Seowon or from using them for labor.



Renovation record of the shrine

1874
48.0X98.4

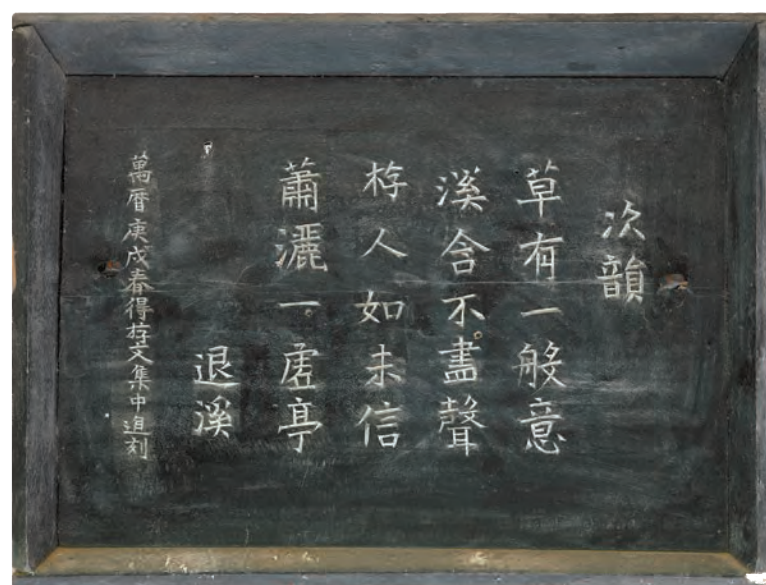
This plaque is a record of the restoration of Sosu Seowon, conducted in 1874, and its significance. It praises the achievements of the former sages who led the establishment of the academy and includes detailed records of the background and progress of the academy's renovation.



Ju Se-bungs
poem hangs in
Gyeongnyeomjeong

1545
27.0×43.0

After Je Se-bung, the Punggi-gun magistrate, established Baegundong Seowon and constructed Gyeongnyeomjeong Pavilion, he composed this poem in 1545. The poem expresses well his intention to seek the Way as a noble man immersed in nature.



Toegye Yi Hwangs
poem hangs in
Gyeongnyeomjeong

1610
25.0×43.0

Toegye Yi Hwang wrote this poem as a sequel to Ju Se-bungs poem. The poem reflects his will to understand the order of nature from observation of its landscape and scenery. The original plaque, ravaged by time, was replaced in 1610.



"Baegundong"
inscribed in stone

Across the Jukgye or "Bamboo Stream" from Sosu Seowon, a large rock rises from the stream's bank, bearing the inscription "Baegundong." It is said to have been written by Toegye Yi Hwang.

Gyeongja Rock,
a symbol of
Sosu Seowon

On a rock across from Jukgye Stream, the name "Baegundong" is engraved, and right below it is the character "gyeong." The rock is called "Gyeongja Rock." By carving the character "gyeong," which literally means "to respect on the rock, Ju Se-bung xpressed his eternal respect for Zhu Xi and An Hyang.



School register of
Sosu Seowon from
the 16th and 17th
centuries

1543-1696
25.5×360.0

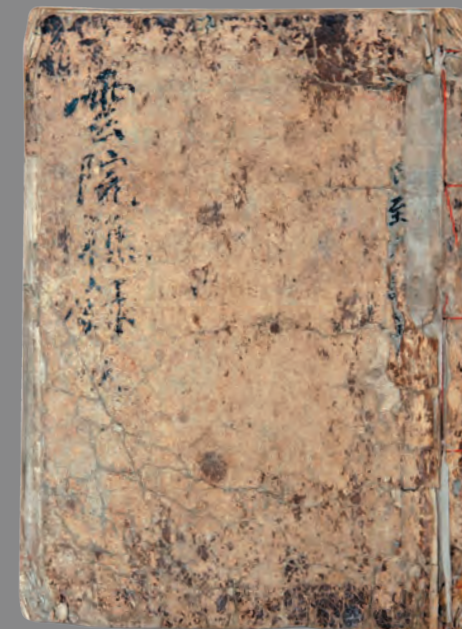
In this register, titled Sosu seowon ibwonnok, are recorded the names of students who studied at Sosu Seowon, Korea's first private academy. The records cover 154 years, from 1543 when the academy was established up to 1696. Students' names, pen names and addresses are listed by the year they entered the academy. The register gives us a glimpse of the social makeup of the academys students in the 16th and 17th centuries.



List of academy officials
from the 16th to 18th
centuries

1542-1718
39.6×25.4

Wonim sarok bears the names and terms of office for the faculty and staff that ran the academy in its early years. A total of seven volumes contain records from 1542 to 1718, from which we can deduce the social status and characteristics of the academy.



Collection of documents from
the early years of the academy

16-17C
22.0×30.0

Unwon jamnok contains various records, broad in scope and content, produced by Sosu Seowon or about the academy, dating from the 1540s, the early years of the academy, up to the 1600s. The documents include: records of financial and material support from regional administrators, repairs to the academy, the academys bylaws and resolutions and circulars sent out or received by the academy.



Records of the operation of
Sosu Seowon in the 18th and 19th

1720-1759
29.0×23.5 (1 volume)

1759-1832
33.4×22.2 (2 volume)

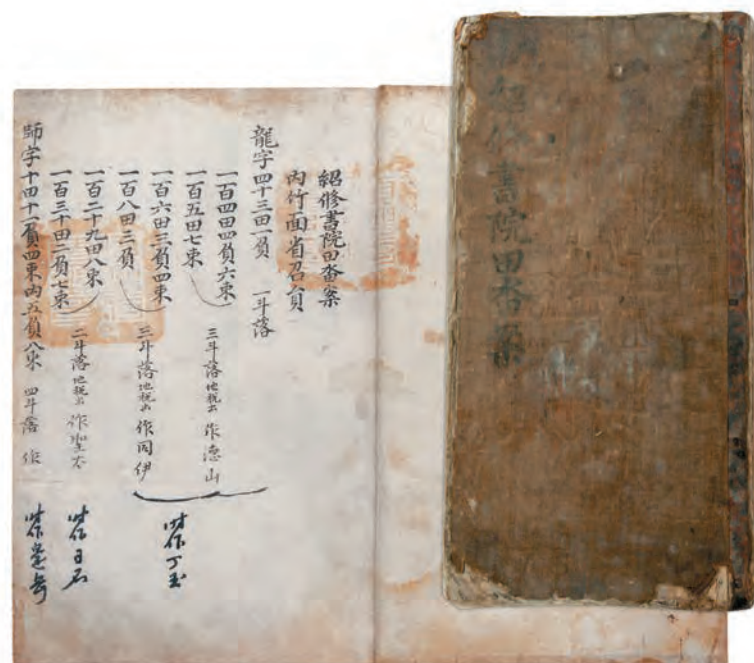
Jamnok contains various documents related to the operation of Sosu Seowon spanning the period from 1720 to 1832. A vivid testament to the history of the academy, the documents cover: repairs to academy buildings, management of the academys slaves and land, records of the academys presidential appointments and various circulars.



Document recording
the education and
discussion sessions
of students

1826-1828
28.0X18.0

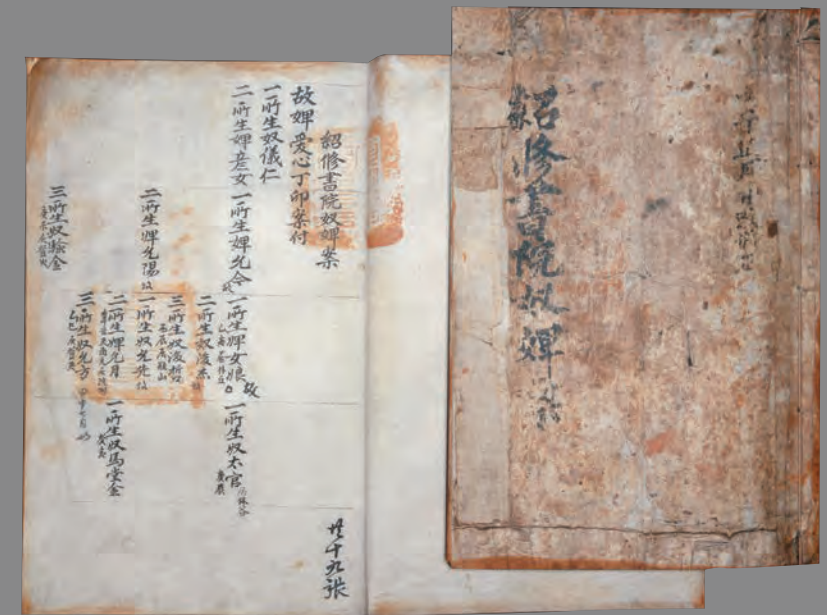
Gangso jamnok records the study and discussion sessions conducted at Sosu Seowon from 1826 to 1828. It records: student curriculums, writing contests, and the composition practice of poems and essays. It also includes an interesting record documenting the students' trip to Mt. Sobaeksan at the end of one study session.



A record of Sosu
Seowons farmland

1767
33.0X22.0

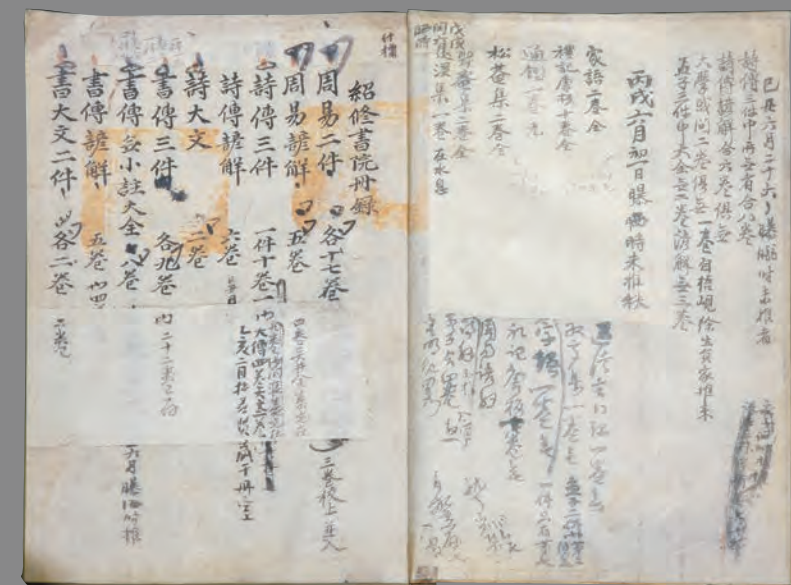
Compiled in 1767, Sosu seowon jeondaban records the farmland Sosu Seowon owned. Its farmland was distributed extensively from Sunheung-bu to the neighboring counties of Andong, Yeongcheon and Punggi, covering an area of 25 gyeol.



Sosu Seowons
slave registry

壬午
33.0X22.0

A registry of Sosu Seowons slave holdings, this document is organized like regular family trees. It shows the genealogy, birth year and residence of each slave. It sheds light on the status of the academys slave holdings and their management.



Sosu Seowons book
inventory

己丑
32.5X22.0

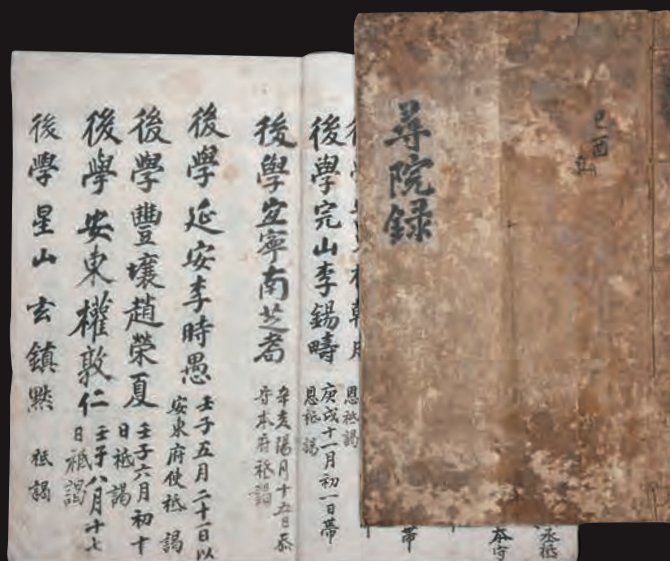
Cataloging Sosu Seowon's book collection, it records the number of volumes of each title and their location within the library. It also records who borrowed them, the return dates and information on when the books were aired out to prevent mold. The list is a valuable resource that gives an idea of how books were managed.



Transcribed copies of important academy records

1546-1670
45.0×37.5

These records reveal various facts related to the operation of Sosu Seowon from 1546 to 1670. Most records pertain to the academy's first two years of operation and deal with operational expenses, supplies distribution and management regulations.



Record of Visitors

己酉
47.0×29.0

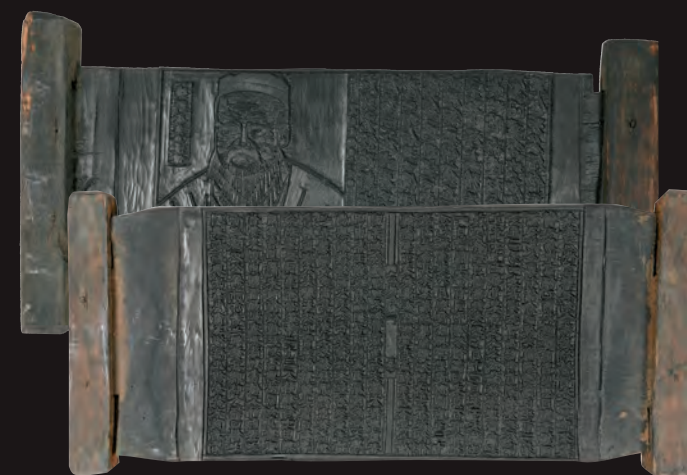
Sosu Seowon's visitors log, titled Simwonnok, records each visitor's name, family origin and date of visit. This sheds light on the social status of Sosu Seowon during the Joseon era and its social connections.



Korea's first academy records, Jukgyeji

1544
32.0×21.0

As Korea's first seowon records, Jukgyeji was first compiled and published by Ju Se-bung and published several times after that. It includes a full account of the establishment of the academy, the scholars enshrined there and a catalogue of books the academy owned in the 16th century, providing a valuable resource for research into the book collections of Korean academies.



The printing blocks of the Jukgyeji

19C
22.5×35.0

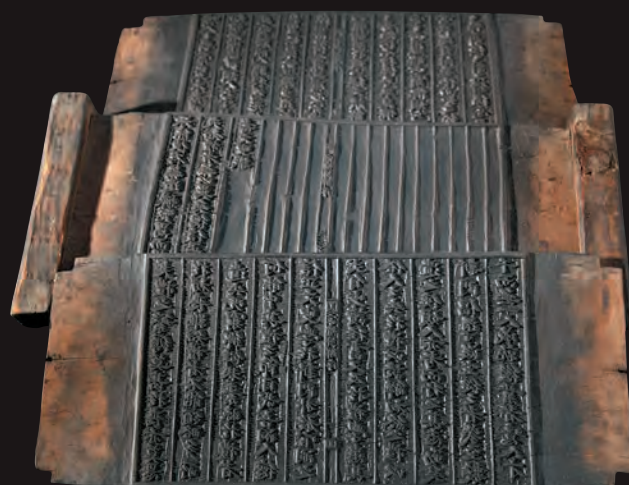
The 117 printing blocks of the Jukgyeji are preserved at Sosu Seowon. Ju Se-bung compiled and published it in 1544, one year after the academy was established. In 1803, descendants of An Hyang published a second edition in 3 volumes. Then, later in 1824 when the academy published Hoecheon silgi, Jukgyeji was also published as a supplement. The current printing blocks were produced in 1824.



A rare document of the 16th century, Yeo-eopyeonnyu

16C
27.0X17.7 (1 volume)

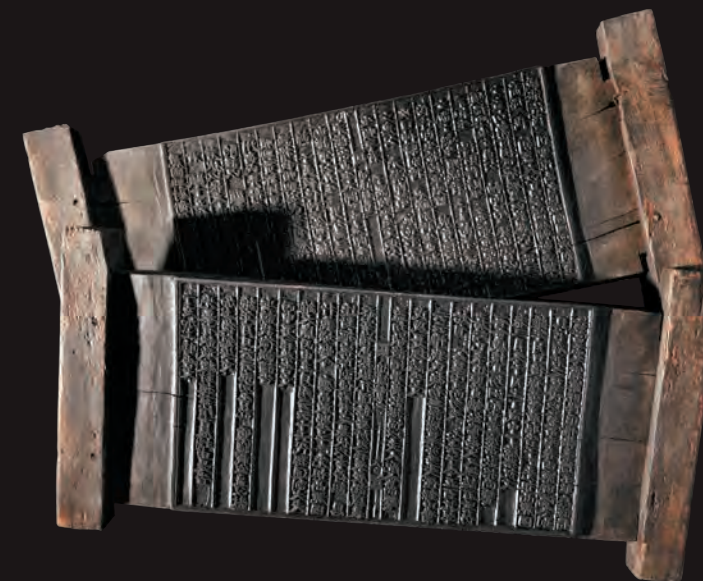
The Yeo-eopyeonnyu is a rare book that was published in 1542 using metal type Gapjin font. Sosu Seowon owns Volume 18, which includes the book's record of ownership, the ownership stamp and a statement of library management which says the book cannot be checked out.



The printing blocks of the Garye eonhae, the first Korean translation of Jiali

1632
21.5X36.0 (4 blocks)

In 1632, Zhu Xi's Family Rituals' Jiali was translated into Korean by Sin Sik for the first time in Joseon Korea. The translated edition, titled Garye eonhae 家禮彥解, was published under four titles in ten volumes. Sosu Seowon owns the four printing blocks for the book's prologue.



The printing blocks of Chuwonnok, a record of eminent members of the Sunheung An clan

1658
20.0X36.5 (302 blocks)

Consisting of 302 pieces, the printing blocks of Chuwonnok were produced by Sosu Seowon in 1658. Compiled by collecting records of eminent members of the Sunheung An clan, the book contains documents about their careers, orations, graves, detailed genealogies and their writings. The production credit gives us insight into the participants and their contributions to the publication project.



The printing blocks of Yuk seonsaengyugo, writings of the Joseon era literati

unknown
32.5X29.5

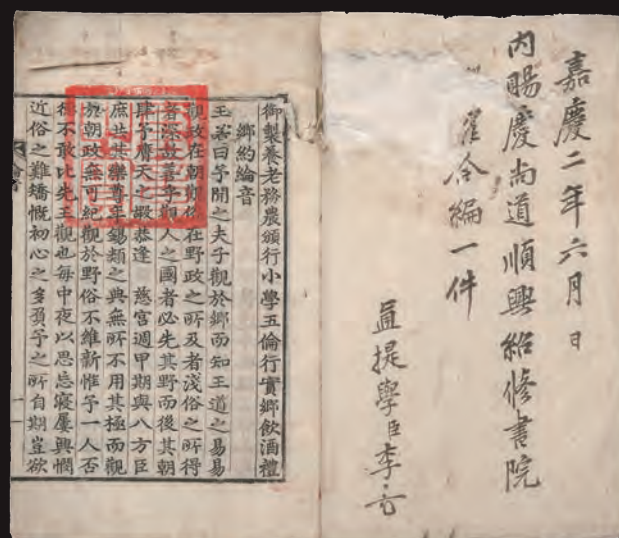
The book contains the collected poetry and prose of six martyred ministers ("Sayuksin") of the Joseon Dynasty who were executed for plotting to restore the former king, Danjong, to the throne. They were: Pak Paeng-nyeon, Seong Sam-mun, Yi Gae, Ha Wi-ji, Yu Seong-won and Yu Eung-bu. Yuk seonsaeng yugo was published under 3 titles in 3 volumes. At present, Sosu Seowon only owns three of the printing blocks, one each from the 1st, 3rd and 5th volumes.



Mureungjapgo,
the collected works of
the academys founder,
Ju Se-bung

1859
29.5X19.3

The collected poetry and prose Ju Se-bung, the founder of Sosu Seowon, was published for the second time in 1859 by his descendants. They cross referenced and edited the printed versions preserved in Dosan Seowon and Sosu Sowon, as well as manuscripts that had been passed down within the Ju clan. Before publication, they added a chronological record of Ju Se-bungs life and the inscriptions on his memorial stele.



Hyangnye happyeon,
a book bestowed by
the king

1797
34.5X22.2

This comprehensive collection of "hyangnye" or "village rites," was published in 1797, by a decree from King Jeongjo, using metal type with the Jeongyu font. This collection was presented to Sosu Seowon by the king. There is a naesagi, a hand-written certification of the kings gift, inside the front cover.



Baekja Huijun

Baekja Huijun is a cow-shaped jar of white porcelain which holds the rice wine called Yeje 禮齊 to be used for the first wine offering. Sosu Seowon still has three different-shaped wine jars of white porcelain for the first, second and third libations. They are called Huijun, Sangjun and Sijun respectively. However, these days they use brass wine jars on which patterns of mountains and thunderbolts are engraved.



Baekja Sangjun

BaekjaSangjun is an elephant-shaped jar of white porcelain which holds the rice wine called Angje 盎齊 used for the second libation. Sosu Seowon still has three different-shaped wine jars of white porcelain for the first, second and third libations. These are called Huijun, Sangjun and Sijun respectively. However, these days they use brass wine jars on which patterns of mountains and thunderbolts are engraved.



Baekja Sijun

Baekja Sijun is a pig-shaped wine jar of white porcelain. Sosu Seowon still has three different-shaped wine jars of white porcelain for the first, second and third libations. These are called Huijun, Sangjun and Sijun respectively.

Ritual participants' register, Sidorok

The pre-appointed wine officiants and ceremonial attendants usually come to the academy 1-2 days ahead to cleanse their minds and bodies. At that time, a Sidorok is drawn up. They compare this participants' register to the letters of appointment they sent out and assign tasks for the last time.



Reading the eulogy

The eulogist kneels on the floor to the left of the first wine officiant, facing east, and reads the eulogy to inform the spirits of the event. At this time, in most academies, all participants and attendees also kneel.



Sinjae Holgi

Written by Ju Se-bung, SinjaeHolgi contains the rituaproceedings of Baegundong Seowon, the predecessor of Sosu Seowon. Later, Yi Hwang revised it to establish a model Ritual Script.



Toegye Holgi

Rendered in Yi Hwangs own handwriting, Toegye Holgi contains ritual proceedings established by Yi Hwang after making additions and deletions from Ju Se-bungs Sinjae Holgi.



Reading the Bailudong Academy Regulations

At Sosu Seowon, as the first step to purify the body and mind of ritual participants, there is a reading of the Bailudong Academy Regulations prescribed by Zhu Xi. All ritual participants listen to the reading attentively while standing with their hands crossed over the navel.



Composing the eulogy

At Sosu Seowon, the eulogist enters the shrine with the first wine officiant and writes the eulogy. When the eulogy is finished, he puts it into the eulogy case and puts the case on the incense table. In other academies, the eulogist writes the eulogy in the lecture hall or in front of the shrine, then has it confirmed by the first wine officiant and places it inside the shrine.



The three wine officiants enter the shrine through the central doors and exit through the eastern doors

In terms of accessing the shrine at Sosu Seowon, the three wine officiants climb the eastern stairs and enter through the central doors, but they exit through the eastern doors and descend the eastern stairs. In other academies, the shrines central doors are for use by the spirits, and thus prohibited to humans. Thus, the officiants either enter and exit through the eastern doors or enter through the eastern doors and exit through the western doors.



Chanting the ritual music Dodonggok

At Sosu Seowon, a verse-song titled Dodonggok is sung after a goblet of wine is offered to the spirit tablet of Munseonggong. This is a ritual only conducted at this academy. Consisting of nine parts and composed by Ju Se-bung in 1541, Dodonggok is a verse-song in the style of Gyeonggi-chega. It praises the fact that the Chinese “learning of the Way” was transmitted to Joseon and widely disseminated through the efforts of An Hyang.



Voluntary construction by local scholars and the typical layout of a Korean seowon

Namgye Seowon in Hamyang

- Location: 586-1, Wonpyeong-ri, Sudong-myeon, Hamyang-gun, Gyeongsangnam-do
- Established: 1552 (7th year of King Myeongjong)
- Chartered: 1566 (21st year of King Myeongjong)
- National designation : Historic Site No. 499



Namgye Seowon is the second seowon built in Korea and the first to be established by local scholars. Architecturally, it was the first case of the formal arrangement of seowon architecture in Korea, and separating each major area and arranging them on one axis became a classic example of the arrangement of seowons to be built later.

Object for memorial rite: Jeong Yeo-chang 1450-1504

Dedicated to Ildo Jeong Yeo-chang (1450~1504), Namgye Seowon was established in 1552 (7th year of King Myeongjong) in Hamyang, South Gyeongsang Province, following Sosu Seowon, the first seowon in Korea. Unlike Sosu Seowon, which was led by the chief and the governor, Namgye Seowon was built by active activities of scholars in Hamyang area. After established, Namgyeseowon became a foothold for Hamyang scholars who encouraged learning and led a rural society in accordance with Jeong Yeo-chang's will, emphasizing the practice of Confucianism.

The seowon established a standard for the architectural layout of the unique Korean seowons called 'Jeonhakhumyo' on the topography of 'low front high back.' by sequentially arranging the interaction area, learning area, and veneration area from the front in a standardized form for the first time in a Korean seowon.

Jeong Yeo-chang, the Main Character of Namgye Seowon

Namgye Seowon was dedicated to Jeong Yeo-chang (1450-1504). Jeong Yeo-chang was a scholar from Hamyang who entered the central political world in the first half of the 16th century as an official. He studied under Kim Jong-jik and worked in Seonggyun-gwan Academy after passing the state examination. However, after he lost his mother, he secluded himself in Seomjinnaru under Jirisan Mountain. He once became a teacher for Yeonsangun, a crown prince, but in 1498, during Muosahwa, he was exiled to Jongseong in Hamgyeong-do for being a disciple of Kim Jong-jik. He devoted himself to his studies while teaching his disciples in exile, but in the end he could not be released and died in exile at the age of 54. His body was moved to Hamyang by scholars and buried at the foot of Seungan Mountain behind Namgye Seowon and he was enshrined in the Confucian shrine in 1610. Jeong Yeo-chang emphasized the practice of Confucianism throughout his life. His study was broad and flexible, and he was well-versed in practical matters necessary for state management, such as the ordinances and legal systems. Jeong Yeo-chang's political activities later became a type of political participation of scholars.

Establishment of Namgye Seowon and Charter

Namgye Seowon was built in 1552 (7th year of King Myeongjong) following Sosu Seowon. The person who led the founding was Kang Ik, a native of Hamyang and a disciple of Nammyeong Jo Sik. Under his leadership, more than 30 scholars in Hamyang gathered their will, gathered materials and books, and the governor

of Hamyang also supported the construction of the lecture hall. After that, the construction was once stopped, but in 1561 (16th year of King Myeongjong), the shrine and lecture hall were finally founded and the eastern and western dormitories and Yeondang were built in 1564 to take the shape of a seowon.

After its foundation, Namgyeseowon became a meeting place for scholars in Hamyang and nearby areas, and various education activities, such as writing competitions, exams, lectures, had been held since the 16th century. Exams were taken on a regular basis after the incense-offering ritual called Sangmangnye was held on the first day of every month and the full moon, and lectures were held irregularly to lecture on Neo-Confucianism. During this period, lectures at Namgye Seowon were led by core scholars of Nammyeong School, such as Kang Ik, Jo Sik, and Oh Geon. Also, in 1565, the heads of Nammyung School, including Jo Sik, Kang Gong-ha, Kang Moon-pil, Kang Ik, Kim Woo-goeng, Kim Woo-ong, Kim Woo-yong, No Jin, Do Hee-ryeong, Park Sa-hwa, and Hong-taek, attended the lecture led by Oh Geon and lectured on Jujayeonbo and Yeonpyeongmundap. The remaining finances for the education and operation of the seowon were used to support the nearby schools or to help the villagers for their ceremonies. While actively contributing to the local community, the seowon gradually established itself as the central organization of the town.

In 1566 (21st year of King Myeongjong), the seowon received its official royal charter and was renamed Namgye after the stream flowing around the seowon.

Namgye Seowon, as the first example of a seowon built by local Confucian scholars or intellectuals, provides the best example of edifying the regional populace and shows the process of education, edification, and settlement of local intellectual activities by Confucian scholars. Namgye Seowon represents the edifying characteristics of a seowon by edifying the local villagers and focusing on the diffusion of Confucian ethics to settle the public sentiment in the late Joseon Dynasty. In addition, it once became a base for civilian army activity by gathering public opinion.

When the whole country was in crisis due to the Japanese Invasion of Korea in 1592, students of Namgye Seowon raised a volunteer army to stop it. However, when Japan invaded Korea again in 1597 and Japanese forces attacked the Hamyang area, the seowon eventually fell into ruins, and even the books bestowed by the king were scattered. At that time, the mortuary table of

Jeong Yeo-chang was buried in the ground by Jeong Gyeong-un. When it was found, it was sealed in a small hut for a while until the seowon was rebuilt. Jeong Yeo-chang was enshrined in a Confucian shrine in 1610 and the ruined seowon was rebuilt on the old site of Namgye in 1612 after many twists and turns.

Repair and Enshrinement after Japanese Invasions of Korea

After King Injo's rebellion, Jeong On (1569-1641) and Yoo Hoin (1445-1494) were enshrined in Namgye Seowon in 1642 (20th year of King Injo). Donggye Jeong On (1569-1641) was born in Hamyang, and studied under various teachers such as Jo Sik and Jeong-gu. After passing the state exam, he started his official life at Seonggyun-gwan Academy, but he was exiled to Jeju for offending Gwanghaegun. After King Injo's rebellion, he entered the office again. During the Manchu invasion of Korea in 1636, he insisted on refusing to negotiate and tried to commit suicide. However, he failed to commit suicide and returned to his home town to live a secluded life. They are representative Confucian scholars of Hamyang in terms of Neo-Confucian practice and education and they are the people who led the early operation of Namgye Seowon.

In 1689, Kang Ik (1523-1567) was enshrined in Namgye Seowon. Kang Ik (1523-1567) was dedicated to the construction and operation of Namgye Seowon, and in 1566, he became the small head of 33 Yeongnam Confucian scholars and asked to cleanse Jeong Yeo-chang's dishonor. He emphasized practice-oriented learning rather than words to the younger generations.

Standardization of Seowon Architecture in Joseon

Namgyeseowon established the layout of the seowon architecture in the Joseon Dynasty and presented an example of Neo-Confucian educational space composition. This is well reflected in the location of the seowon, the layout of the building, and the spatial composition. As the first seowon, Sosu Seowon did not clearly establish the layout of the building because the mutual relationship between the shrine, lecture hall and dormitory was not clear. However, Namgye Seowon, built about 10 years later than Sosu Seowon, clearly established the layout of the early seowon architecture, which was different from Sosu Seowon in many respects.

Namgyeseowon is located on a hill at the end of the range of Yeonhwa Mountain, and has a night view overlooking Namgye field in front of the seowon. In addition, the buildings of the seowon are the first cases in which the veneration-

learning-interaction places are arranged by stages in accordance with Jeonhakhumyo to suit the sloping topography of 'low front high back.' In the learning area, the eastern dormitory Yangjeonghae and the western dormitory Bo-injae face each other. A lotus pond is at the front and Aaronheon and Yeongmaecheon were placed on the floors of the dormitories to organically organize the buildings and the interaction area. Myeongseongdang lecture hall was placed behind them.

Pungyeonggru, a gate tower and a space for exchange and interaction, was built in the 18th century, and the construction of the pavilion is the later application of the pavilion building that was universalized in the later seowons.

Namgye Seowon has a smaller architectural space compared to other seowons. However, it can be said that the architectural value of Namgye Seowon is that it not only perfectly equipped all the elements that make up the seowon, but also presented the layout of each building for the first time.

Library and Ancient Documents

The library of Namgye Seowon has 147 old books, including collections of various scholars such as 『Hanju seonsaeng munjip』, 『Donggye seonsaeng munjip』 and 『Songtanjip』, and 717 ancient documents, such as various ledgers, letters and interrogations, and 5 folk and relic materials including plaques, and 377 printing blocks such as 『Ildu seonsaeng munjip』 and 『Gae-am seonsaeng munjip』. Since 『Gyeongiman』, 『Wonsaengrok』, 『Buborok』 and 『Namgye seowonji』, which is related to the organization and operation of the seowon, and 『Jonwirok』, which put these one-off records together, cover almost all of the major figures of the Joseon Dynasty, centered on the Yeongnam region, their value is high as an important material for the study of the social history of the Joseon Dynasty and have an important meaning in terms of economic and educational history of the seowon.

In the memorial rite in Namgye Seowon, ritual participants were selected by holding a meeting called Wonhoe. About thirty scholars from Hamyang area, including the academy president, gathered here. As soon as the three wine officiants and other participants are selected, a letter of appointment is prepared. The procedure for Sangmangrye, performed on the first day of every month and the full moon, is also different from other seowons. First, incense is offered for each spirit tablet, and then, without kneeling or bowing in front of each spirit tablet, the participants come out of the shrine and offer two bows together outside the central gate.



The name plaque of
Namgye Seowon, presented
by the king

1566
40.0X160.0

As the fourth chartered academy in Korea, Namgye Seowon received this name plaque from the king in 1566. The plaque is unique in that it consists of two boards; one reading “Namgye” and the other reading “Seowon.” The name “Namgye,” the name of the stream flowing in front of the academy, also holds a profound meaning: “overflowing water.”



The lecture hall,
Myeongseongdang

16C
40.0X160.0

This name plaque was produced in the mid-16th century in the early years of the academy. The name “Myeongseong” is based on the phrase from the Doctrine of the Mean(Zhongyong), which says, “Education is to illuminate the truth. In truth(seong) there is brightness (myeong), and in brightness there is truth.” In short, education leads students to the truth.



Student dormitory,
Yangjeongjae

16C
40.0X160.0

This name plaque for Namgye Seowons eastern dormitory is inscribed with “Yangjeong.” This name comes from a phrase in The Book of Changes(I Ching), which says “To raise upright human beings through education accomplishes the service of the sage.”



Student dormitory,
Bo-injae

16C
40.0X160.0

“Bo-injae” is the name of Namgye Seowons western dormitory. The name is based on a phrase from the Analects of Confucius(Lunyu), which says “The noble man uses his refinement to meet his friends, and through his friends, develops his benevolence.” It refers to the scholastic friendship of Jeong Yeo- chang and Kim Goeng-pil.



The gate-pavilion,
Pungyeongnu

1841
40.0X160.0

The name plaque for Namgye Seowons gate-pavilion, built in 1841. The name “pungyeong” is based on an episode from the Analects of Confucius (Lunyu), and expresses the idea that the gate-pavilion embodies the spirit of becoming one with nature.



以友輔仁也齊之三新曰愛達而各有義而三新曰聖溪書院在吾東者周茂陵仲溪之後始興而三侯之誠意既極建緒朝家扶世教而啓迪乎我民乎此建感三侯尚賢之誠慕夫子倡道之其道不徒學之而思所以盡其道夫子爲實剛毅之志而歲時於斯省之際而變化其氣質予以察情

Establishment record of Namgye Seowon

1566
40.0X160.0

Inscribed with the record composed by Gang Ik in 1566, this plaque describes the full account of the establishment of Namgye Seowon and the scholarship and virtues of Jeong Yeo-chang. At the end of the text, it says that Namgye Seowon was the second academy built in the Joseon Dynasty and praises those involved in its establishment.



The Pavilion-gate, Jundomun, encourages steadfastness

16C
40.0X160.0

The word "jundo," from the name of the pavilion-gate, is borrowed from a phrase in The Doctrine of the Mean (Zhongyong), which says, "The noble man acts according to the Way even if no one acknowledges him" It refers to the attitude of noble men to practice the Way in spite of difficulties.



Expansion record of Pungyeongnu

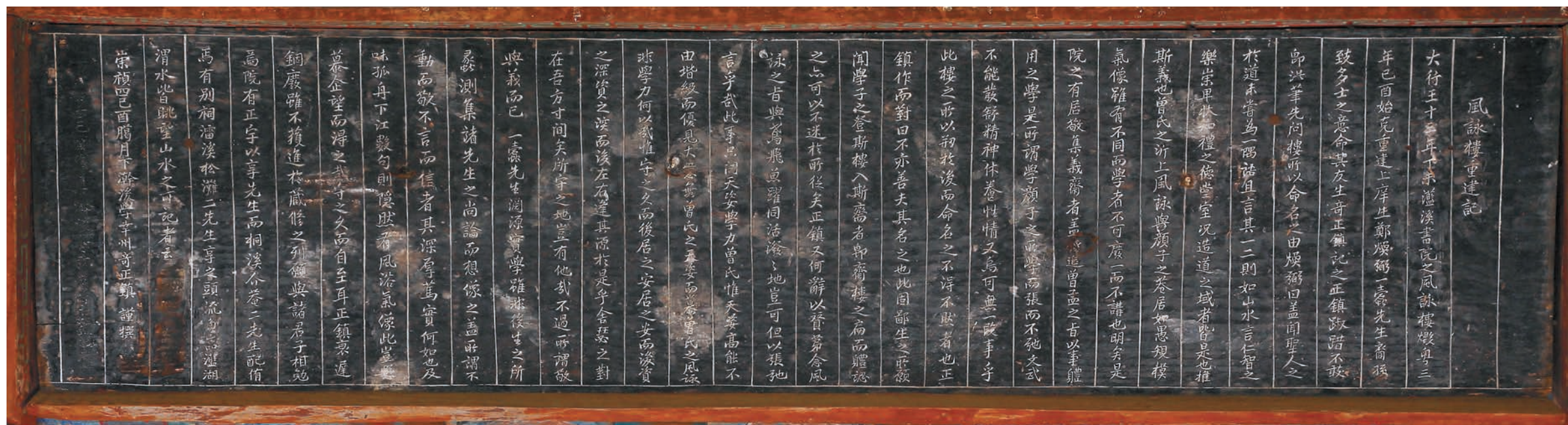
1841
39.5X154.0

This plaque is inscribed with the record, authored by Jeong Hwan-pil, of the expansion of Pungyeongnu. According to the record, local Confucian scholars decided on the expansion in 1840 and it was completed in June the following year. It also praises the efforts of those who led the project.

Reconstruction record of Punsyeonmu

1849
38.5 X 142.5

Authored by Gi Jeong-jin, a noted scholar of the time, this plaque records the reconstruction of Pungyeongnu in 1849. It had burnt down in 1847. It tells of the background of Gis writing this record and the origin of Pungyeongnu. It also praises the great scholarship and virtues of Jeong Yeo-chang who is enshrined in this academy.





List of officials at Namgye Seowon

1552-1687
30.0X22.0 (8 volumes)

Namgye seowon gyeongiman records the names of academy officials who served from 1552 to 1687. These officials included: presidents, administrators and administrators in charge of grain. This document contains their names, terms of office, time and reason of replacement and abbreviated accounts of their achievements.



A record of Namgye Seowons patrons and their donations

1552-1913
26.0X29.0 (3 volumes)

Buborok records the various goods donated to Namgye Seowon from 1552 to 1913. It also lists the names of the academys supporters, both Confucian literati and regional government officers, in chronological order. Donated goods were diverse and included: unhulled rice, beans, books, slaves, fish, salt and paper.



17th century student rosters, Wonnok

1651-1671
35.0X25.0

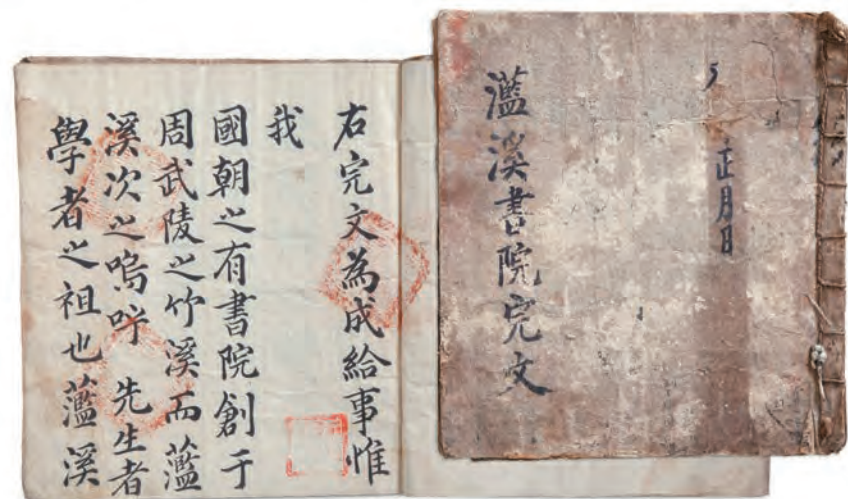
Comprised of 3 volumes, Wonnok contains Namgye Seowons student rosters from the mid-17th century. It includes: changes of address, student name changes and family origins.



Record of the academys land holdings in 1740

1740, 1780
49.0X30.0, 47.0X30.5 (2 volumes)

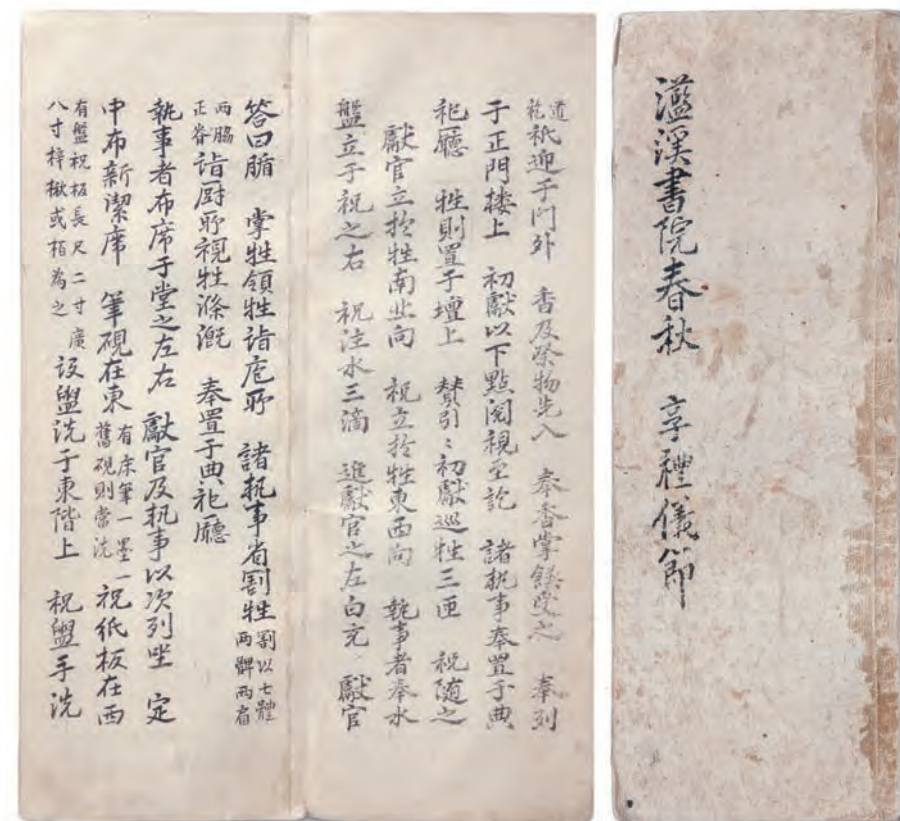
Showing the total land holdings of Namgye Seowon in 1740, Namgye seowon jeondaban was hand transcribed from Yangan, the farmland registry of the regional government. It gives a detailed account of the academys land purchases and sales in 1733 and changes of tenant farmers. This record gives us a glimpse into changes in the academys land holdings and its economic foundation.



Certification of the academys taxation rights

1843
32.0×29.0

Issued in 1843 by the regional government, Namgye seowon wanmun certifies that the academy has the right to impose taxes on the 10 households within the seowons village. It provides information on the academys economic foundation and the fact that one particular government officer supported the academy.



A detailed record of Namgye Seowons memorial rites

unknown
40.0×14.0 (1 volume)

Namgye seowon chunchu hyangnye uijeol records the details of the memorial rites offered by Namgye Seowon in spring and autumn. Details include: the timing and procedures of the rites and how to prepare and set up sacrificial offerings and eulogies. It is unknown when this document was compiled. It provides information about the ritual procedures of Namgye Seowon.



Printing blocks for the collected works of Jeong Yeo-chang

1635-1919, unknown
24.0×37.0 (368 blocks)

Initially published in 1635, Ildu seonsaeng munjip contains the collected works of Jeong Yeo-chang who is enshrined at Namgye Seowon. In 1743, it was published a second time in three volumes under the title Yujip or Posthumous Collection. The printing blocks shown in the picture were produced in 1919 by collecting Jeong Yeo- changs poetry and prose and by consulting the shrines records. This third edition in 1919 included a supplement called Sokjip, which made the book into four volumes. The blocks are designated Tangible Cultural Heritage of Gyeongsangnam-do No. 166.



Printing blocks for the collected works of Kang Ik

1686
21.0×36.0

Gae-am seonsaeng munjip contains the collected works of Kang Ik, who is enshrined at Namgye Seowon. The production credit says it was published in 1686 by Namgye Seowon. Supplements to the printing blocks were added later. The blocks are designated Tangible Cultural Heritage of Gyeongsangnamdo No. 167.

Ceremonial inspection of the sacrifice at the Seongsaeangdan

At Namgye Seowon, the Seongsaeangdan is located to the left of the lecture hall, where the ceremonial inspection of the sacrificial pig is performed. At that time, the first wine official and the eulogist examine the pig to make sure there are no defects. They use pine branches to sprinkle water on it to ward off any evil and ask if the pig is adequate as an offering.



Wonhoe selects ritual participants

It is a customary practice of Namgye Seowon to select 14 ritual participants, including the three wine of Rciants, from those recommended by the academy; The selected names are written on a list of ritual participants, and after being confirmed by the Confucian literati at the Wonhoe, the names are posted on the wall of the lecture hall.



The sacrifice of a pig's head and two front legs to the main sage

Namgye Seowon procures a live black pig for the sacrifice and performs the quality assessment ritual at the Seongsaengdan. Then, the pig is taken to the academy management building and killed. The head and two front legs are offered to the main sage, and each of the two hind legs is offered to the two subordinate sages.



Sprinkling water using fresh pine branches

At Namgye Seowon, the eulogist, the first wine officiant and the administrator circumambulate the altar the live sacrificial pig is placed on and inspect its quality. Using fresh pine branches they sprinkle water over it to ward off evil and then, ask three times if the pig is adequate as a sacrifice.



Offering the sacred gift and two bows to each spirit tablet

Namgye Seowon offers the sacred gift after burning incense. Then two bows are offered, after which comes the first offering of wine. This is unique to Namgye Seowon as most academies do not offer two bows when the sacred gift is offered.



Officiants pour wine three times into a mosagi

As in the case of the Shi caiyi (釋菜儀) of Canzhou Academy, at Namgye Seowon the three wine officiants offer libations to each spirit tablet after symbolically pouring the wine three times into a bowl filled with sand thatch. Then they offer two bows in front of the spirit tablets. Other academies will either not offer two bows after offering the wine or only the three wine officiants offer two bows after the third offering of wine in the yard of the shrine.



Offering goblets in front of the spirit tablets

At Namgye Seowon, the three goblets of wine are placed directly in front of the spirit tablets, north of the sacrificial food tables. In most academies, the three goblets are placed south of the sacrificial food tables.



Opening and closing the doors of the spirit tablet cases

Unlike other academies, the spirit tablets at Namgye Seowon are enshrined in cases with two vertical doors in front. In most academies, the spirit tablet cases have pedestals and covers. At the memorial rites, these covers are lifted off of the pedestals. However, at Namgye Seowon, the two doors of the case are simply pulled open.



The center of publishing activities related to the document heritage

Oksan Seowon in Gyeongju

- Location: 216-27, Oksanseowon-gil, Gyeongju-si, Gyeongsangbuk-do
- Established : 1572 (5th year of King Seonjo)
- Chartered: 1573 (6h year of King Seonjo)
- National designation: Historic Site No. 154 (Mar. 9, 1967)



Oksan Seowon established the role of a seowon as a central organization for publication and collection, and introduced Numaru(upper floor) in front of the seowon area, effectively performing the functions of exchange and interation architecturally. After Oksan Seowon, it became common to install Numaru in seowon.

Object for memorial rite: Yi Eonjeok 1491-1553

Oksan Seowon is a seowon dedicated to the Confucian scholar Hoejae Yi Eon-jeok in the middle of the Joseon Dynasty. It was founded in 1572 (5th year of King Seonjo) by the mayor of Gyeongju Yi Je-min and local people and received its official royal charter and was renamed Oksan in 1573 (6th year of King Seonjo). Since its establishment, it had grown into a seowon representing Yeongnam, continuing the academic and educational traditions of Gyeongju for more than 440 years.

Yi Eon-jeok, A Pioneer of Joseon Neo-Confucianism

Hoejae Yi Eon-jeok (1491~1553) in Oksan Seowon was an official and scholar enshrined in a Jongmyo shrine and a Confucian shrine. Hoejae explored Neo-Confucian theories such as ontology and cosmology during the development stage of Korean Neo-Confucianism and led the discussion. When he entered the central political world in the 16th century, he presented political views based on Neo-Confucianism and worked as a teacher of Neo-Confucianism for the royal family.

After passing the state exam in 1514 (9th year of King Jungjong), Yi Eon-jeok served in a government position called Munhanjik in Hongmun-gwan, Sigangwon, and Sungkyunkwan, as well as in a government position called Eongwanjik in Saheonbu and Saganwon. He served in various positions such as Munhanjik, Eongwanjik and Dangsangjik including Yukjo and Uijeongbu until he was exiled to Ganggye, Pyeongan-do, in 1547 due to the incident called 'Yangjae Station Poster.'

Through his active writing activities during his exile, Yi Eon-jeok came to stand tall as a representative philosopher well as a statesman of the 16th century, showing independent and original aspects while following the doctrines of Jeong Ju. In Hoejae's 'Haengjang', Yi Hwang praised him, saying, 'His virtues and behaviors corresponded and he expressed them clearly in sentences and left great speeches for posterity. If we had such a person in our country, there would be no one comparable to him'. His studies had a great influence on Yi Hwang and played a pioneering role in the formation of Neo-Confucianism among scholars in Yeongnam. As a result, he was promoted to one of the Five Wise Men of the East along with Kim Goeng-pil, Jeong Yeo-chang, Jo Gwang-jo, and Yi Hwang and was confirmed as a person who inherited the main line of Joseon Neo-Confucianism.

Harmony Between Nature and Human Beings! Seowon Architecture

Oksan Seowon faces west facing Jaoksan Mountain to the west. It is located in a place where the Jagye-cheon Stream flowing forward with Hwagaesan Mountain in the north as the main mountain and the surrounding dense trees form an outstanding scenery. The seowon is located opposite Sesimdae, a rock in the hillside of Jagye-cheon Stream.

The area of Oksan Seowon is divided into the interaction area centered on Mubyeonru, the learning area centered on the lecture hall, the veneration area centered on the shrine and the auxiliary facilities of the annexed buildings. The learning area is located in the front and the veneration area is located in the back, which is a typical arrangement of Jeonhakhumyo. In addition, it forms the central axis in a straight line from the main gate to the shrine and shows a hierarchically segmented building layout of 'low front high back' from Jagye-cheon Stream to the shrine.

Che-inmyo shrine, Gu-indang lecture hall, Yangjinjae and Haeribjae dormitories in the lecture hall, Mubyeonnu gate tower and Yeongnangmun main gate were named by the prime minister No Su-sin and written by Han Ho, an eminent calligrapher of the time. Yeongnangmun means a gate for those who know the joy of learning to enter and exit. Mubyeonnu is a name change from Napcheongru, and it is derived from Zhou Dunyi's 'Pungwolmubyeon.' This means that the valley and mountains outside the seowon can be seen at a glance and the boundary is removed. The name of the lecture hall is taken from Yi Eon-jeok's book 『Gu-inrok』 and Yangjin and Haerib reveal the attitude of the teacher with the foremost prestige and respect for Neo-Confucianism.

The present lecture hall rebuilt after being destroyed in a fire in 1839 and was rebuilt. The plaque 'Oksan Seowon' hanging on the outside was written by Chusa King Jeong-hi, an eminent calligrapher of the time. Since the original plaque inside was lost, a replica was made by using the handwriting of Yi San-hae, the prime minister in 1839. Mingujae and Amsujae dormitories were named by Heo Yeop, an official in Seonggyun-gwan Academy and the plaques were written by Bae Daeyu, a secretary. This emphasizes the academic attitude of Confucian scholars, who like old things, diligently seek and learn, and develop new and bright studies day by day without being revealed. Che-in is the most important field in Neo-Confucianism, meaning that it puts good and kind deeds into practice. In addition, there are Gyeonggak, Gojiksa, Posa, Munjippangak, Sindobi and Bigak. Gyeonggak was also called Eoseogak, and it kept important records of the seowon, such as documents bestowed by the court, Gowang-rok, Simwonnok and Won-imnok. Munjippangak was built in 1834 to store Hoejae's collections of writings and wood blocks kept in

Jeonghyesa temple after the temple was burnt down in a fire. The memorial stone Sindobi was composed by Ki Daeseung and erected in Oksan Seowon in 1577 (10th year of King Seonjo) in the writing of Yi San-hae.

Architecturally, Oksan Seowon introduced the upper floor-type architecture for the first time as a facility for exchange and interaction in Korea. Mubyeonnu, where people can appreciate the beautiful natural scenery more effectively, is the first case of applying a pavilion to a seowon, which standardized the architectural style of interaction area. Mubyeonnu is a building with 7-kan width and 2-kan length, and a gable roof. It is the entrance gate that separates the learning area and the interaction area, and it is a building that connects the exterior and the interior landscape, and it also influenced the architectural composition of the seowons to be built afterwards.

Excellent Archival Culture Heritage of Oksan Seowon

Oksan Seowon not only has the largest collection of various materials among the existing seowons, but also the materials are of excellent quality, so their historical value is very high. Typical examples of these materials are archival cultural heritages such as old books, ancient books (original manuscripts), and woodblocks.

Among the more than 3,000 old books, 『Samguksagi』 (9 volumes 50 books) published in 1512 was designated as Treasure No. 525. and there are also many rare and valuable books, such as 『Dongguk Yisang Gukjip』 and 『Beonyeok sohak』. Oksan Seowon, meanwhile, produced woodblocks of Yi Eon-jeok's collection of works and books. such as 『Hoejae seonsaeng munjip』, 『Gu-innok』, 『Geunsarok』, 『Taegeukmunbyeon』 『Gugyeongyeonui』, 『Daehakjangguboyu』, on its own. There was a separate publishing house to produce and repair these woodblocks, and the woodblocks were stored there until Jeonghyesa was destroyed by fire. Currently, there are 1,121 woodblocks of 19 kinds remaining.

In Oksan Seowon, there are about 1,000 original manuscripts and ancient documents that show the operation of the seowon and the detailed reality of rural society. These ancient documents can be broadly divided into the composition of the people of the seowon, the organization and operating system, the economic relations of the seowon, and other diaries and aid books according to their contents. Data related to the seowon economy, such as documents on land and slavery, which can be said to be the economic basis of the early seowon, seowon history, a list of academy presidents, guest books signed by the people who visited the seowon, accounting book containing income and expenditure status, remain intact, and they are also significant in terms of economic history.

The most representative is the 110 books of 『Shimwonnok』(48 books of 『Bonhyang Simwonnok separately), which is a kind of guestbook signed by persons

who have visited the seowon since its establishment. In addition, many materials related to the seowon economy remain, such as the Won(yu)saeng-an, Wonsok-an and Dorok. The ancient document 『Cheonan』 dates from the middle of the 18th century to the early 19th century, and contains a list of enrolled Confucian scholars and their qualifications. 『Gangan』 describes specific educational evaluation. In addition, 『Iphakgi』 and 『Sandang geojeopsi dengnok』, etc. remain, so you can examine the practical educational functions of the seowon.

In addition, various Deungnoks and Wanyiryus are a compilation of official documents and regulations prepared whenever there is a problem in the operation of Oksan Seowon. The most representative are 『Jeongseo deungnok』 and 『Deungnok』. 『Jeongseo deungnok』 is a compilation of 46 documents from 1589 to 1683 in 1730 (6th year of King Yeongjo). They are petitions for tax exemption, distribution and exemption, and most of them are related to the economy of the seowon, such as the labor of the monks of Jeonghyesa, seowon slavery, seowonjeon, ships belonging to the seowon, salt pan, salt farm workers, sailors and fishermen. These materials are of high historical value in that they confirm the economic scale, property formation process, and property management in the early days of Oksan Seowon. 『Deungnok』, was written in the late 18th century, and it contains the previous and newly enacted rules for all matters related to the financial management of Oksan Seowon. The 32 provisions specify specific details such as the roles of the members, the amount and period of tribute, the officials, the management of the seowon building and the receipt of daily necessities for the seowon.

In addition, when repairs and various types of construction were carried out, the process was recorded in a diary, and documents related to this, such as Bujogi, Dorok and Hagi were also prepared to record various income and expenses at the time of construction. In 1839 (5th year of King Heonjong), when Gu-indang was rebuilt due to fire, various records, such as 『Gu-indang Junggeon ilgi』, 『Gangdang junggeonsi hyangjung chulmul chibu』, 『Jungsujeonbongsanggi』, 『Hyangjungjeonipgi』, 『Donaejeonipgi』, 『Jungsujeonchaek』, were prepared.

Oksan Seowon developed by leading the public opinions of seowons and scholars in eastern Gyeongsang Province. People gathered in Oksan Seowon to discuss various topics on various issues in the region. Scholars in Oksan Seowon maintained the tradition of Neo-Confucianism during the modernization of Korea at the end of the 19th century and led Maninso, a joint petition of the local scholars against the government's unilateral modernization policy. This document, signed by 8,849 scholars, is currently in the possession of Oksan Seowon. Among the ancient documents, there are also about 200 pieces of 『Tongmun』, which describe the scope of exchanges and issues of the Yeongnam Confucian scholars society from the 18th to the 20th century.



The name plaque of Oksan Seowon, bestowed by the king

1574
83.0 × 240.0

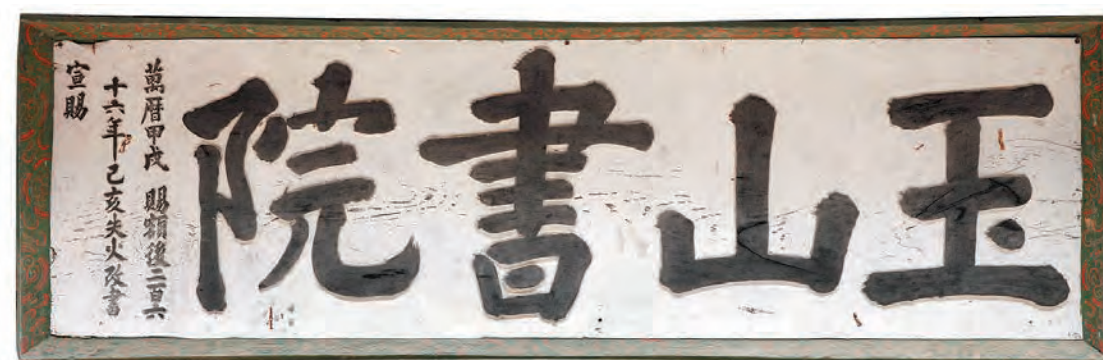
Oksan Seowon received its name from the king in 1574. The name "Oksan" was borrowed from Mt. Ja-oksan on which the academy is located. The calligrapher was Agye Yi San-hae, a master calligrapher at the time. The current name plaque is a replica of the old one.



The shrine Che-inmyo, passing on the philosophy of Yi Eon-jeok



The name of Oksan Seowons shrine is "Che-in," meaning "to embody benevolence," a core value of Confucianism as well as the central teaching of Hoejae Yi Eon-jeok who is enshrined there. The name was composed by No Su-sin and written in 1572 by Han Ho, an eminent calligrapher of the time. On the left side of the name plaque is a poem by No Su-sin explaining the meaning of "Che-in."



The name plaque of Oksan Seowon with Chusa Kim Jeong-his calligraphy

1839
79.0 × 180.0

When Oksan Seowon burned down, its original name plaque was also destroyed. The current name plaque was given by the king in 1839. The calligraphy is by Chusa Kim Jeong-hi, an eminent calligrapher of the time. On the left side of the plaque, the background story of the new name plaque is recorded.



The name plaque of Gu-indang by noted calligrapher Han Ho

16C
84.0 × 182.0

The name plaque on Oksan Seowons lecture hall reads "Gu-in," meaning, "Sages seek after benevolence in their scholarship," one of the core teachings of Yi Eon-jeok. The name was composed by No Su-sin and written in 1572 by Han Ho, an eminent calligrapher of the time. On the left side of the plaque is a poem by No Su-sin explaining the meaning of "Gu-in."



Oksan Seowons
pavilion-gate,
Mubyeonnu

1572
62.0×114.0

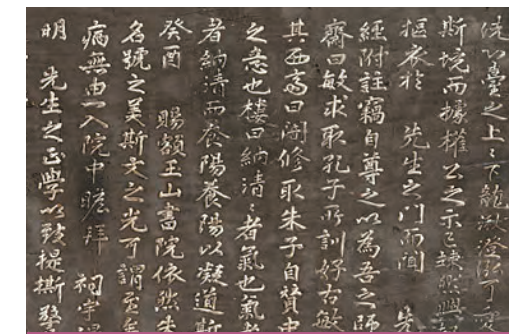
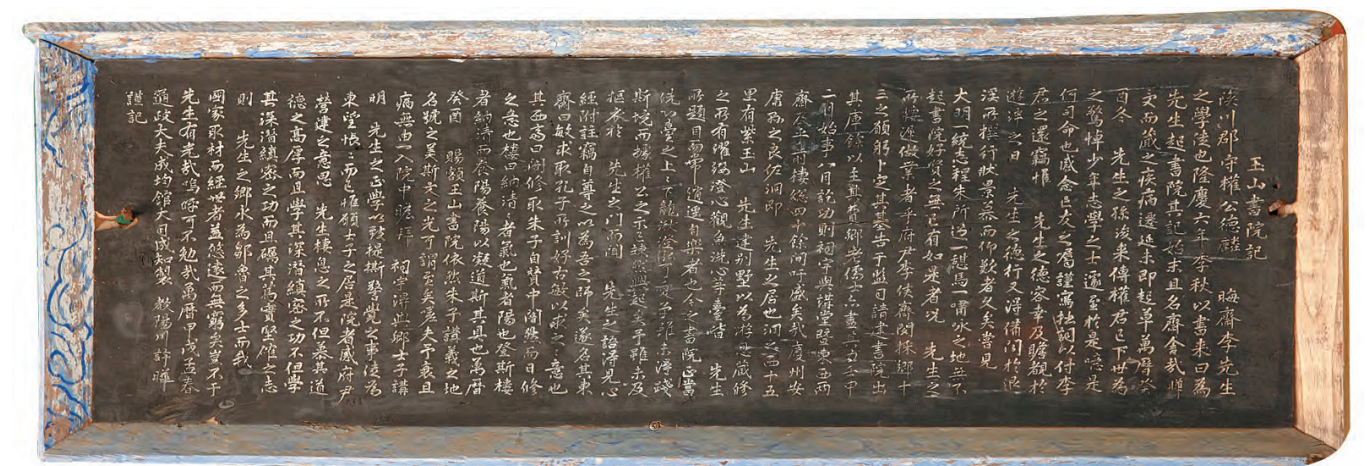
This name plaque for Oksan Seowons two-story pavilion. Calligraph was rendered in 1572 by han Seok-bong one of the greatest alligraphers of the Joseon Dynasty; “Mubyeon” means, “Clear wind and bright moon are boundless,w a phrase referring to Zhou Dunyis noble character. The phrase also refers to the purity of the natural landscape around Oksan Seowon.



Oksan Seowons
main gate,
Yeongnammun

1572
49.0×129.0

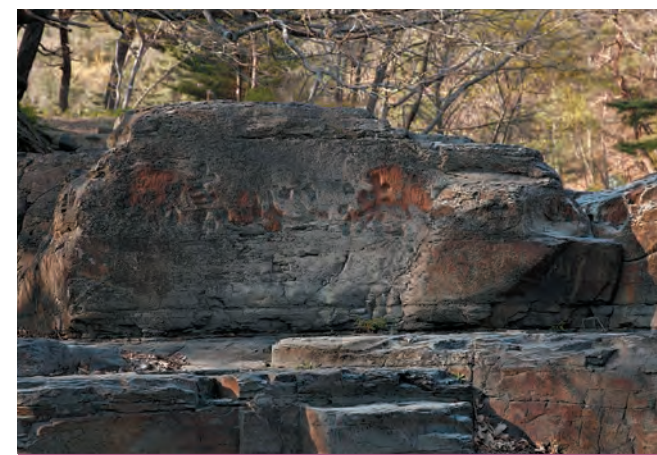
The name plaque on Oksan Seowons main gate includes the term “yeongnak,” which means, “It is a pleasure when friends visit from afer.” The name was composed by No Su-sin and inscribed in 1572 by Han Ho, an eminent calligrapher of the time. On the left side of the name plaque is a poem by No Su-sin explaining the meaning of yeongnak.



Establishment record
of Oksan Seowon

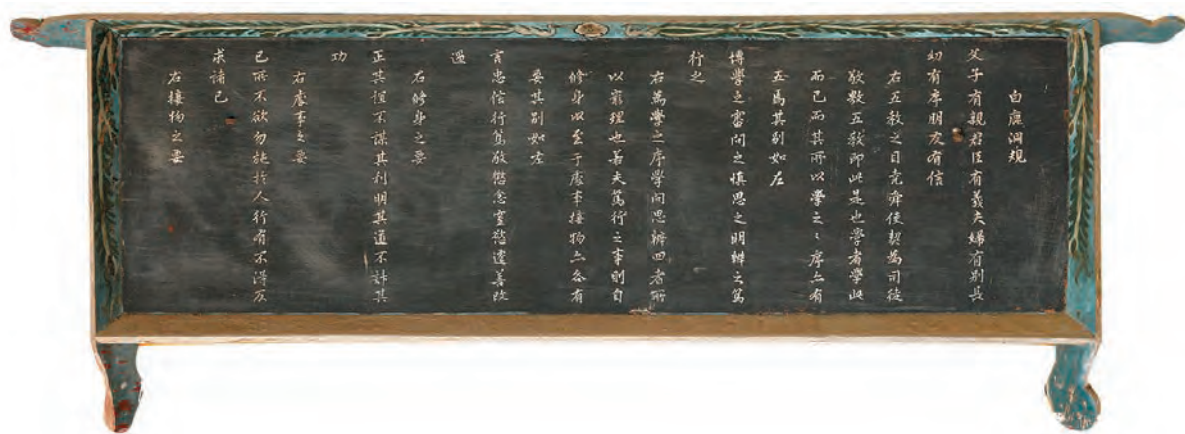
1573
44.0×130.0

Inscribed with the record compiled by Heo Veop in 1573, this plaque describes the process and purpose of the establishment of Oksan Seowon. It states that Oksan Seowon was established through the collaborative efforts of the local Confucian scholars of Gyeongju and with support of the local governments of Gyeongju-bu and Gyeongsang-do Province. It also expresses the academys hope that Gyeongju will produce many talented young men needed by the state in the coming years.



The name Sesimdae engraved on a rock

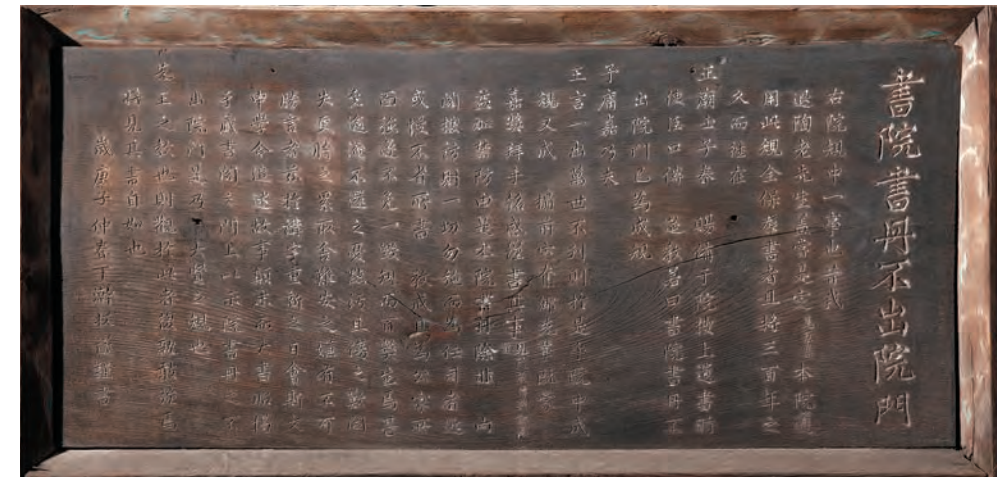
“Sesimdae,” meaning “stream terrace to wash the mind,” is engraved on a large flat boulder located between Oksan Seowon and the Oksan Stream flowing in front of the academy. The calligraphy was rendered by Toegyeyo Yi Hwang. Sesimdae is one of the “four mountains and five stream terraces,M the nine superb natural settings around Oksan Seowon and Dongnakdang designated by Yi Eon-jeok. During King Jeongjos reign, Sesimdae was the venue for the state civil service examination called gwageo.



Plaque inscribed with Zhu Xis Bailudong Academy Regulations

unknown
62.0X150.5

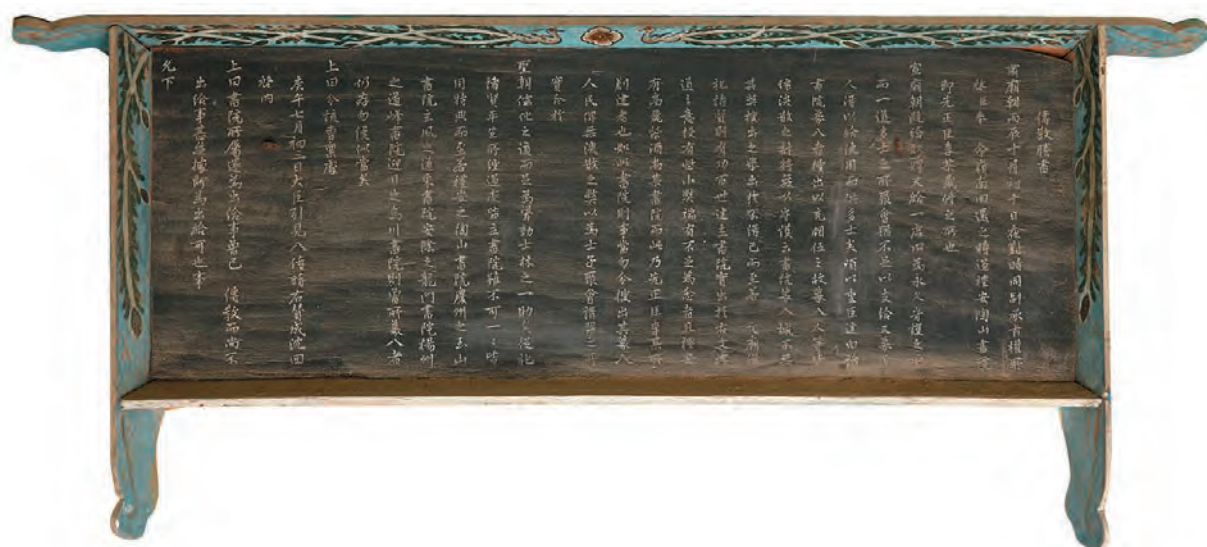
Hanging in Gu-indang, this plaque is inscribed with Zhu Xis Bailudong Academy Regulations. It lists the five moral rules noble men should observe as well as the five educational objectives, including attainment of the utmost principle, self-cultivation, and being in harmony with all things in ones immediate environment. It also describes the correct attitude students should have toward learning as a guide for when they should be admonished. It is unknown when this plaque was hung.



Books must not leave the seowon

庚子
86.0X138.0

“Books must not leave the academy” is a library management code for Oksan Seowon stipulated by loegye Yi Hwang. Originally hung over the door of Gyeonggak, which housed the royal gift of books, the plaque also contains an order King Jeongjo issued 300 years later regarding this code.



Hand transcription of a royal decree

early 19C
62.0X158.0

In 1676, King Sukjong issued a royal decree ordering that academy students must be exempt from taxes so that they can concentrate on study; The original plaque inscribed with this decree was destroyed by fire in 1839 and recreated.



Record of Oksan Jeongsa

1802
66.7X166.0

This plaque is inscribed with the record compiled in 1802 by Nam Gong-cheol, Gyeongsang-dos provincial governor at the time, following a request from Yi Eon-jeoks descendants. It describes the life and achievements of Yi Eon-jeok, his receipt of merit awards and the natural landscape around Oksan Jeongsa.



List of visitors and their signatures

1573-1583
33.3X22.5

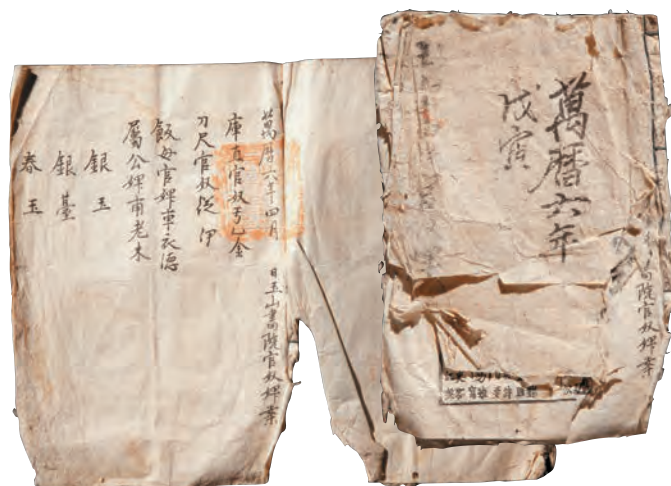
Simwonnok (cheon) contains the list of visitors to Oksan Seowon from 1573 to 1583. Over 10 years in the early era of Oksan Seowon, 168 people, including local government officers and Confucian scholars from other areas, visited the academy and signed its guest book. As of the early 20th century, Simwonnok has grown to 103 volumes.



Petitions by Oksan Seowon in the 16th and 17th centuries

1588-1683
22.2X28.0

Jeongseo deungnok is a collection of 46 petitions, hand transcribed from the originals, that Oksan Seowon sent, from 1588 to 1683, to provincial governments, provincial military headquarters, Gyeongju-bu and other towns. The petitions dealt with: slaves, farmland, stores and temples belonging to the academy as well as exemptions from taxation and corvee duties. This document provides information on the status of Oksan Seowon in the social history of its early years.



A roster of slaves the local government provided to Oksan Seowon in 1578

1578
33.3X22.5

Oksan seowon givannobi an contains a list of government slaves provided by Gyeongju-bu to support the academy's operation. This document records the names of 14 slaves (3 males and 11 females) who performed the jobs of gojik custodian docheok seamstress, and banmo kitchenmaid, as well as the slaves who were returned to the government. This document indicates that regional government officers supported and cooperated with Oksan Seowon in its early years.



400-year-old record of Oksan Seowons slave holdings

1629
20.8X20.7

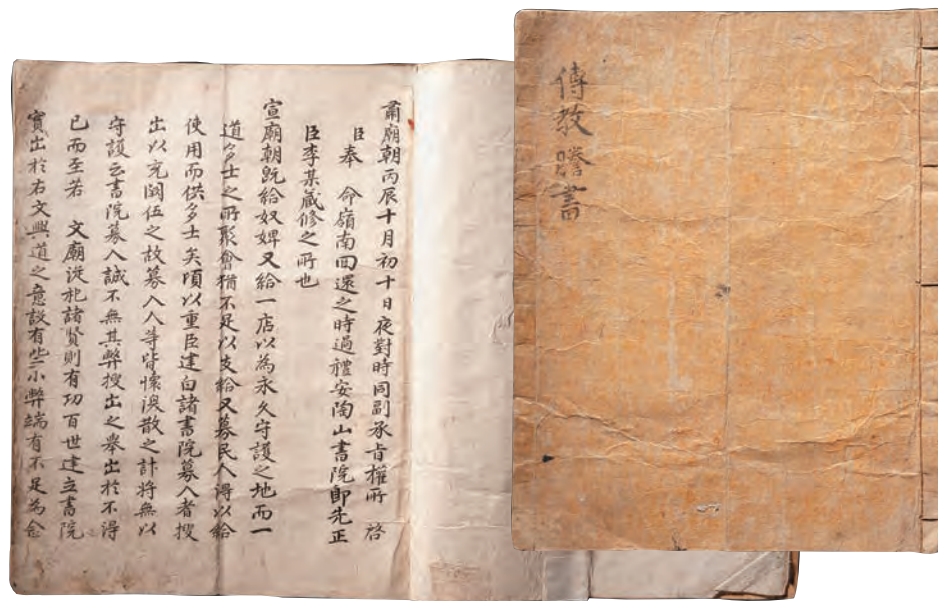
Won nobian records the size of Oksan Seowons slave holdings in 1629. Listing 58 slaves (25 males and 33 females), it gives us their names and ages as well as other information, such as what diseases they had and when they were sold.



A record of student evaluations

1649
36.0 × 26.6

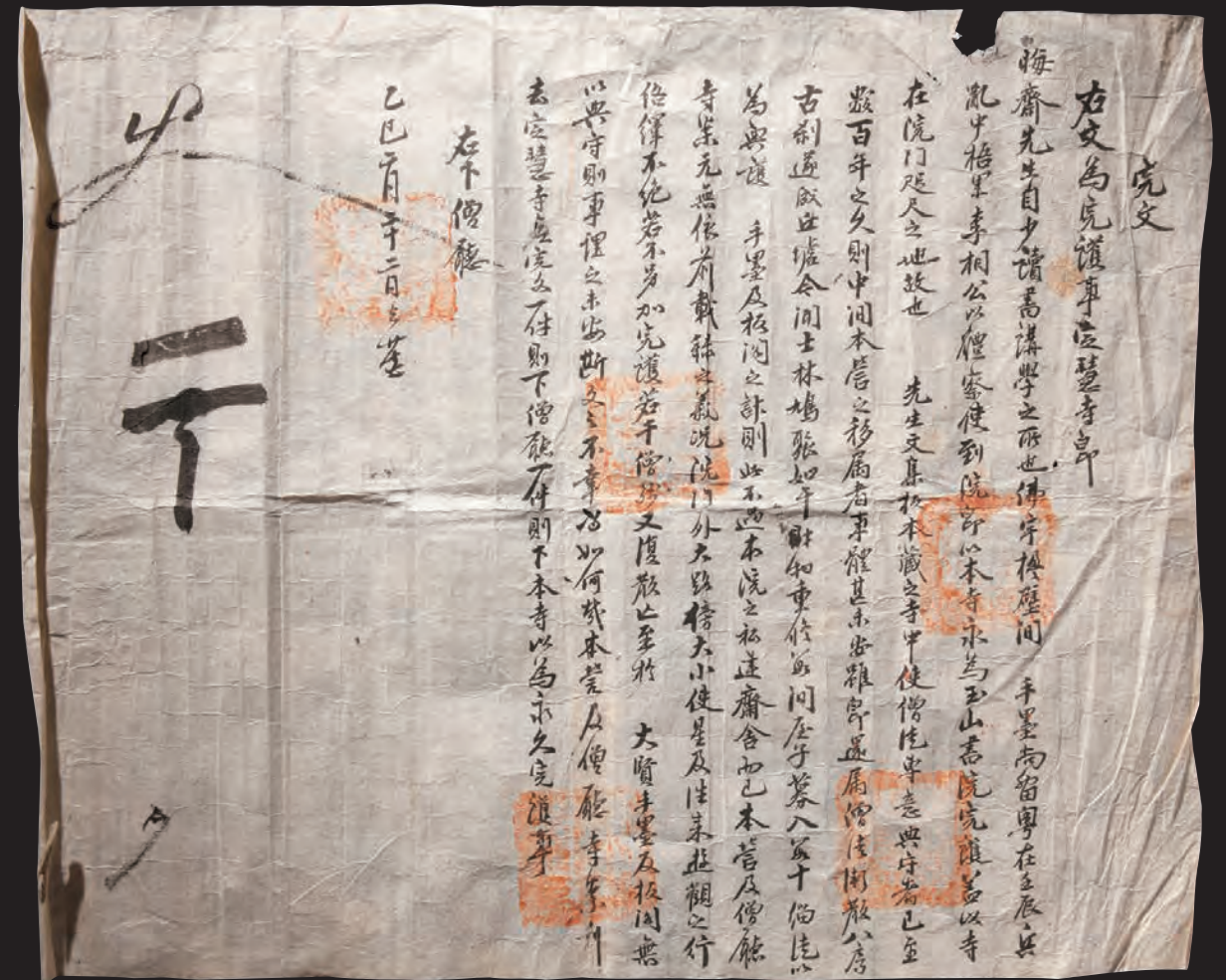
The academy register, Iphakgi, records the admission of students and their educational activities. It divides 30 students into six “hak” or “groups” of five students and lists their names. It was used to control and assess student life in the academy. Teachers assessed a students attendance at seminar-style lectures and their behavior in the dormitories. They were then punished according to their deviation from the standards.



A record certifying special privileges bestowed by the king

1679
1690
38.5 × 30.0

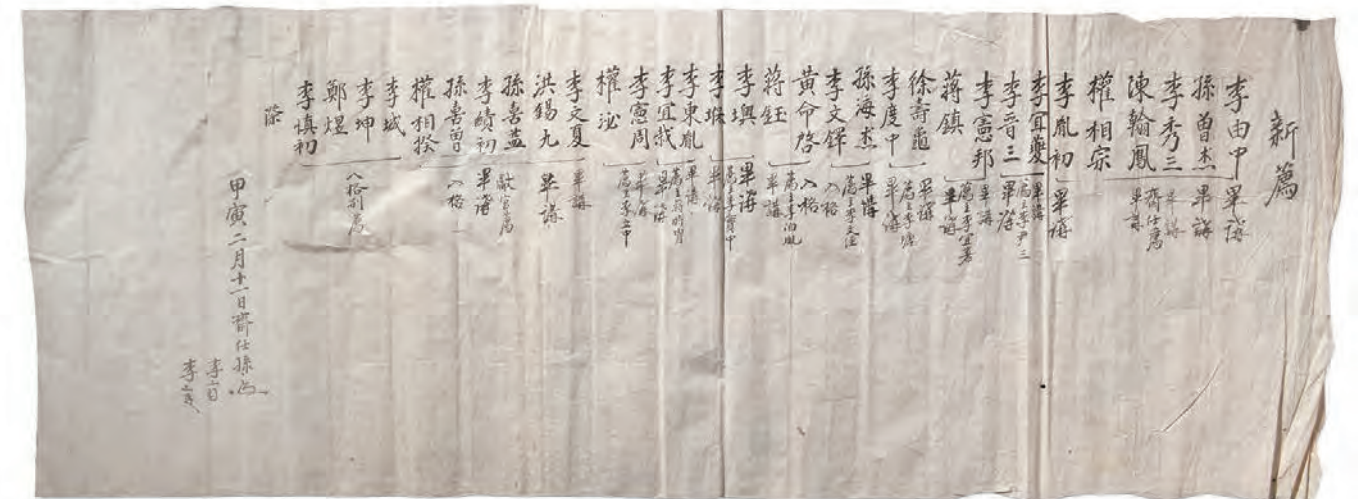
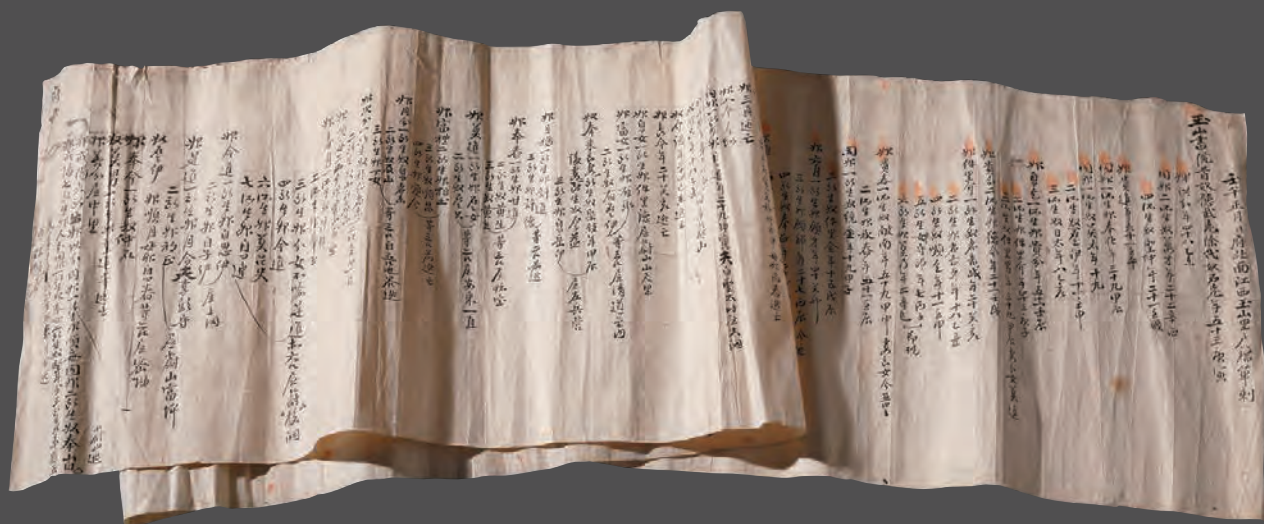
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An order to protect Jeonghyesa Temple issued by a provincial governor

1785
55.0 × 69.0

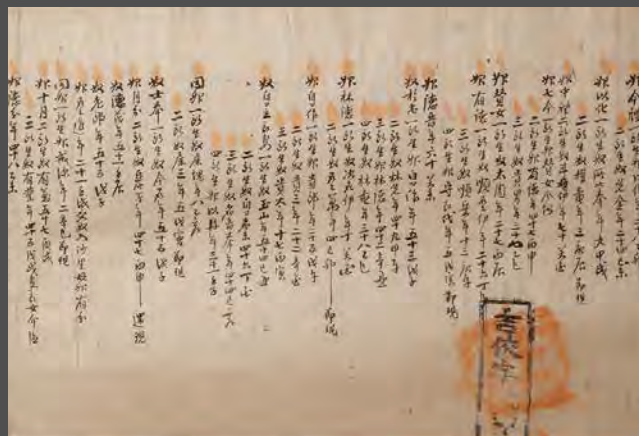
This document was issued by the Gyeongsang-do provincial governor in 1785. It mandates the protection of Jeonghyesa Temple which had belonged to Oksan Seowon since the academys founding. The order further stipulates that the monks of Jeonghyesa guard the ink paintings and printing woodblocks belonging to the collected works of Hoejae Yi Eon-jeok.



Recommendations of new academy students

1734
36.0X100.5

Cheonan records the names of 32 people who were recommended as student candidates to Oksan Seowon in 1734, as well as the names of those who recommended them. Each person qualified to recommend students recommended 2-15 people as future students. Under each student's name are the grade they received from the question and answer sessions and whether or not they passed the civil service examination ("gwateo").



Oksan Seowons slave registry

1762
36.0X234.0

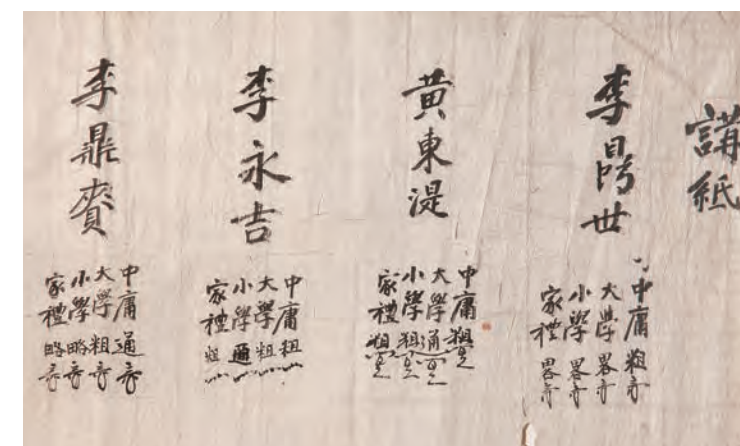
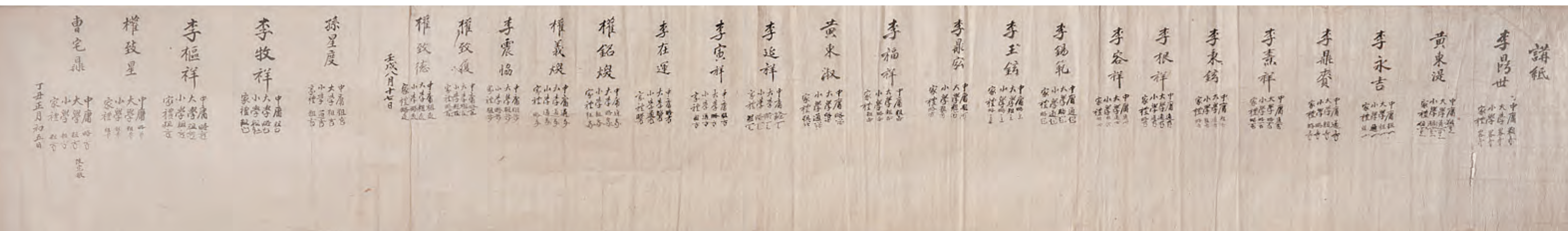
This 1762 slave registry for Oksan Seowon lists 162 slaves, their names, ages, birth years, residences, parents, marital status and work status. This record gives us some idea about the financial standing of the academy in the late 18th century.



Record of the transfer of academy equipment in the 18th century

1746
19.5X28.4

Jeonyeogi was compiled in 1746, when there was a transfer of Oksan Seowon officials. This document was compiled to ease the transition. The list of articles transferred includes ritual clothing and implements, documents, books and printing blocks. Oksan Seowon has 52 volumes of such records.



Evaluation records of students

1802
41.6X266.0

Gangji contains student evaluations of their performance in the academy's question and answer seminars in 1802 and 1817. The test subjects were: The Doctrine of Mean, Great Learning, Small Learning and Family Rites. The possible grades were: Tong; excellent, Ryak; good, Jo; Poor and Bui; fail. The grading professor signed his name under each grade.

Enshrinement ceremony for a book bestowed by the king

1794
41.2X66.4

In 1794, King Jeongjo wrote a preface to Sokdachak hongmun a book authored by Yi Eon-jeok as a supplement to Zhu Xis Commentary on the Great Learning. King Jeongjo presented a copy to Oksan Seowon. Eoje bongan sijeolmok records the ceremony to enshrine the royal gift in the academys library ("Gyeonggak"). The proper clothing and etiquette for students are described in detail.



A record of visitors and academy activities in the 19th century

1816-1873
35.4X37.0

Gowangnok records the operation and activities of Oksan Seowon in chronological order from 1816 to 1873. It includes: names of visitors and their donations, repairs and renovations to buildings, memorial rites and village assemblies.



A record of donations for the lecture halls renovation

1839
35.3X23.4

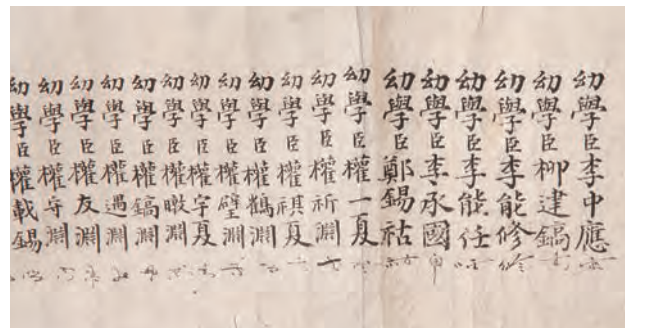
In 1839, a village assembly was convened, and they decided to renovate Oksan Seowons lecture hall. The account book titled Gangdang junggeonsi hyangjung chulmul chibu records the money collected from organizations such as county schools and shrines, as well as 54 family clans. Direct descendants of Yi Eon-jeok were divided into 12 grades and had to pay between 1 jeon and 30 nyang, according to their grade.



A petition never submitted but signed by 10,000 people

1884
02.0X10,036.0

In 1884, Yi Jae-gyo wrote a petition that was signed by 8,849 people (even though its title claims 10,000). Bokje gachyeok bandae maninso was a petition to object to a reform in the newly- mandated clothing requirements for citizens. However, with the outbreak of the Gapsin Coup, the reform was retracted and the petition was not filed. This document is deemed valuable as it is the only maninso or “petition signed by 10,000 people” still relatively intact.





Journals recording the reconstruction of Gu-indang and the re-issuance of the official royal charter

1840
36.0X26.6

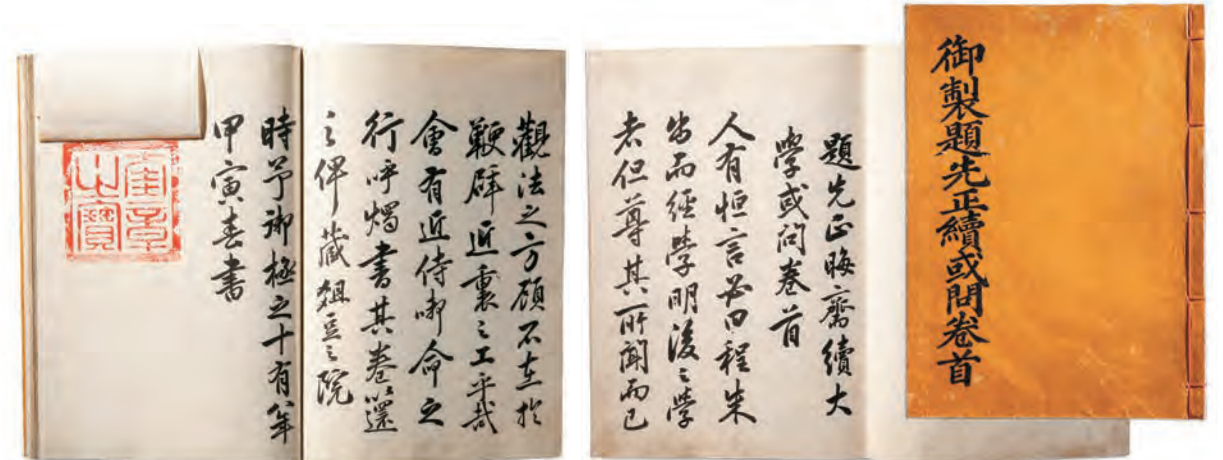
Gu-indang junggeon ilgi faithfully documents the renovation of Gu-indang which burned down between 1839 and 1840. Gu-indang junggeon ilgi is comprised of many journals: Gangdang junggeon ilgi records discussions before the renovation and the process of renovation; Yeonaek ilgi, Chije ilgi and Ge-aek ilgi all concern the process of getting the official royal charter again and enshrining it; Nakseongsi ilg depicts the completion of construction.



The Chronicle of the Three Kingdoms, Korean Treasure No. 525

1512
29.2X21.5(9 volumes)

This copy of the Samguk sagi was published in 1512 by the government office, Gyeongju-bu, and sent to Oksan Seowon. It is a complete set consisting of 9 titles in 50 volumes. The printing blocks for this book were reproduced in 1394 as the old blocks were worn out. In 1512, some of the worn out printing blocks were replaced and the present set was printed.



A book with King Jeongjos personally-written preface, Sokdaehak hongmun

1547-1553
32.5X23.6 (1 volume)

Yi Eon-jeok wrote Sokdaehak hongmun between 1547 and 1553 to supplement Zhu Xis Commentary on the Great Learning. This book is deemed the most valuable among Oksan Seowons manuscripts. At the beginning of the book is a preface written by King Jeongjo in his own handwriting with the affixed royal stamp called Gyujangjibo.



A rare book in Gabin font

mid 16C
28.0X18.0

Shiqishi xiangjie, authored by the Chinese Confucian scholar Lu Zuqian, was published in Korea in the mid-16th century during the reign of Joseons King Jungjong. It was published under the title, Dongnae seonsaeng sipchilsa sangjeol. The main text is printed in the metal type Gapjin font while the preface and epilogue is in Gabin font. It is a rare book and copies are almost nonexistent in Korea.



Rare books published in the metal type Eulhae

mid 16C
33.2X21.2

Beonyeok sohak is a Korean translation of the Small Learning. It was translated and published in the metal type Eulhae font by the royal order of King Jungjong in 1518. The current edition was published later after the original text was engraved on wooden printing blocks. Oksan Seowon owns copies of Vols. 3, 8 and 10, rare and almost nonexistent in Korea.



A complete second edition

1575
34.2X21.8

Juja daejeon, a collection of works by Zhu Xi, includes 95 titles in 121 volumes. These include an original edition, a supplementary edition and another supplementary edition. It was first published in 1543 in the metal type Eulhae font, and a second edition was published in 1575 after re-editing by Yu Hui-chun and Jo Heon. Oksan Seowon has a complete set of the second edition.



The lives and achievements of Joseons Neo-Confucian

1570
33.2X21.3(4 volumes)

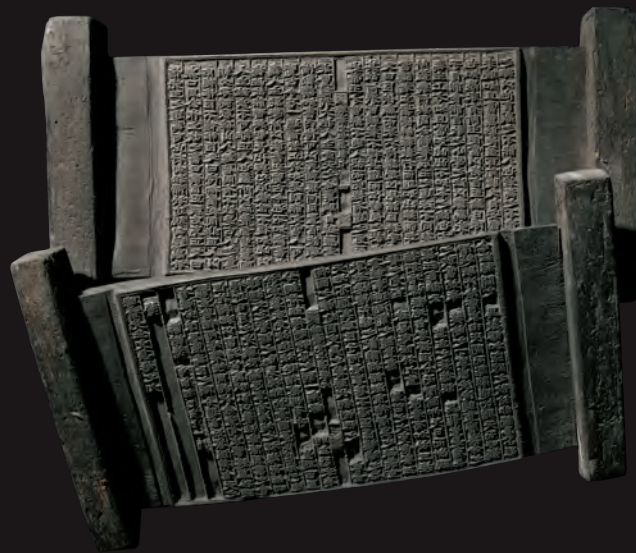
Gukjo yuseonnok was compiled by Yu Hui-chun under the royal order of King Seonjo in 1570. Comprised of 4 titles in 5 volumes, it records the life stories and achievements of renowned Joseon Dynasty Neo-Confucian scholars, including: Kim Goeng-pil, Jeong Yeo-chang, Jo Gwang-jo and Yi Eon-jeok. The set owned by Oksan Seowon was printed using metal type of both the Eulhae and Bo fonts, and all volumes have Oksan Seowons seal of ownership.



A rare copy of Bia, bestowed by the king

1538
36.5X22.5 (5 volumes)

Bia (Ch. Piya) is a dictionary compiled by Lu Dian of Song China. The copy Oksan Seowon has was printed using the metal type of the early Joseon era, Choju-gabin font, examples of which are almost nonexistent in Korea. This book was given by the king to Yi Eon-jeok, in 1538, who was then serving as "Eunggyo," the fourth senior rank official at the Office of Special Advisors (Hongmungwan).



Printing blocks for
the collected works of
Hoejae Yi Eon-jeok

17C
23.0X36.0

Hoejae seonsaeng jip is the collected works of Hoejae Yi Eon-jeok. Since its initial publication in 1574, it has been published many times in whole or in part. The printing blocks owned by Oksan Seowon include 163 for Hoejae seonsaeng jip, 79 for Hoejae seonsaeng byeoljip, 12 for Hoejae seonsaeng yumuk, and 72 for Hoejae iip.

Brewing the ceremonial wine

Gojiksa, the office in charge of housekeeping at the seowon, makes the ceremonial wine in advance by selecting an optimal day, taking fermentation time into account. The pot is then sealed with the traditional paper hanji and the phrase "Respectfully sealed" is written on it. Then the wine ferments indoors.



Assessing the quality of the sacrificial pig, Seongsangnye

The administrator assesses the quality of the pig to be used as a sacrifice. When the administrator says "adequate(chung) meaning" sufficient for the offering, the first wine officiant answers "fetf(dol)." This conversation is repeated three times.



Putting sacrificial food in the containers

Ceremonial attendants move the sacrificial pig and some other necessities like incense and candles to the shrine. Inside the Jeonsacheong(building for preparing offerings), ceremonial attendants put the sacrificial food in the ritual containers. Once the food offerings are put in the containers, they are symbolically sealed with paper on which the phrase “Respectfully sealed” is written so as to preserve their purity by preventing further handling.



The first wine officiant watches the pouring of wine

Before the first wine officiant offers a goblet of wine to the spirit tablet, he first comes to the libation stand, installed outside the shrine, and watches the wine being poured. Then he enters the shrine and kneels down before the spirit tablet.



Symbolic movement of byeon and du

The eulogist enters the shrine and moves a byeon and a du only slightly to symbolize that the food offerings are being removed. This is called Cheolbyeondu. Then, to send the spirits off, all those present offer two bows.



Offering a half bow at the partaking of sacrificial food and drink

When the memorial rite is over, all participants gather at the lecture hall and partake of the sacrificial food and drink. When the tables are set, wine is served in order, beginning from the first wine officiant. Then, all participants offer a half bow in which they raise both hands toward the chest and slightly bend from the waist. Then the wine used for the ritual is served, as well as small portions of dried meat, chestnuts and dates.



Offering incense and two bows

Every month on the first and fifteenth days, incense is offered. Ritual participants come to the academy a day ahead, and at dawn the next day, they enter the shrine, offer incense, and offer two bows.



Writing the eulogy in front of the shrine

At Oksan Seowon, after the division of tasks is done, the eulogist opens the doors of the shrine and writes the eulogy on the elevated platform outside the doors. When he is finished, he has it confirmed by the three wine officiants. He then enters the shrine and puts the eulogy on a small eulogy table and puts this table under the food offering table, left of the incense table.



Offering the sacred gift

After the burning of incense, the first wine officiant offers a sacred gift called “pyeback” to the invited spirits. The sacred gift is offered upon a bamboo or wooden tray. Some academies omit this procedure.



A representative example of the establishment of a school-centered seowon

Dosan Seowon in Andong

- Location: 154, Dosanseowon-gil, Dosan-dong, Andong-si, Gyeongsangbuk-do
- Established: 1574 (7th year of King Seonjo)
- Chartered: 1575 (8th year of King Seonjo)
- National designation: Historic Site No. 170



Dosan Seowon proves the process of development of Korean seowons in which seowons develop into a central institution of study and school. It was built on the basis of the lecture hall of the object for the memorial rite, and the lecture hall is characterized by an asymmetrical structure. Due to the outstanding natural scenery, various works depicting the scenery of the area remain.

Object for memorial rite: Yi Hwang 1501-1570

Dosan Seowon is a sewon dedicated to Toegye Yi Hwang, a noted Neo-Confucian scholar of Korea. It was built in 1574 after Dosan Seodang, where Yi Hwang studied and taught his disciples.

Dosan Seowon has a characteristic of coexistence of a private school called seodang and a sewon that cannot be found in other seowons in Korea. Since its foundation, Dosan Seowon had faithfully inherited Toegye Neo-Confucianism and practical ethics through continuous lectures. After Toegye's death, it developed into a sewon and enjoyed prosperity as a representative sewon in Korea. Dosan seowon is a representative sewon that formed academics and schools and a model of tradition among seowons in Korea. It succeeded and developed the line of Toegye scholarship until the late Joseon Dynasty and produced a galaxy of figures. In addition, it has the largest number of records and woodblocks related to Neo-Confucianism, and it is a representative sewon where a large number of ancient documents related to education such as Ganghoerok are preserved.

Toegye Yi Hwang and Dosan Seowon

Dosan Seowon is a representative case showing one of the typical development paths of the seowons in the Joseon Dynasty, which developed from a seodang to a sewon based on the teacher's teaching place. Dosan Seowon is located on a slope where Nakdong River flows in front of it, showing a typical Korean sewon that realized a nature-friendly landscape location. It was built as a sewon after Yi Hwang's death, based on Dosan Seodang, the teaching place of Yi Hwang, and is a case of simplification and independent completion of the decoration of a sewon as a Neo-Confucian space.

Toegye Yi Hwang (1501-1570) was a person who made a decisive contribution to the establishment and systematization of Neo-Confucianism, which was transmitted from China, in Korea. Yi Hwang led the intellectual world of Neo-Confucianism in Korea in the mid-16th century, and was respected by the government and the people as a great teacher of the contemporary scholars. With his study of Neo-Confucianism as a starting point, the theory and system of Neo-Confucianism in Korea developed. Lee Hwang's studies and writings on Neo-Confucianism became a guidebook for many Korean scholars, and in the 17th century, it was transmitted to Japan and influenced the study of Neo-Confucianism in Japan. In the late 16th century, under the leadership of Yi Hwang, the construction of seowons was actively conducted, and as a result, matters related to education and memorial rites were arranged. Yi Hwang is the most symbolic figure in the establishment of Korean Neo-Confucianism and the spread of sewon.

After the age of 50, Toegye gave up his desire to work for the royal court and paid full attention to the education of his juniors. He built Hanseoam at the age of 50 and Gyesan Seodang at the age of 51. Afterwards, as his number of students increased, he finally built Dosan Seodang in Yean in 1557 when he was 57, and taught his disciples with his unique education and reading method.

When Toegye passed away in 1570, his disciples built a private shrine in 1574 behind Dosan Seodang in Yean, where Toegye stayed for the rest of his life, writing and educating in order to inherit and develop his theory, and built Dosan Seowon. And in 1575 (8th year of King Seonjo), the very next year, Dosan Seowon received its official royal charter.

And in 1615, 40 years later, Wolcheon Jo Mok (1524~1606) was enshrined. As a disciple of Toegye, he inherited the teachings of his master with a devout academic attitude, was praised as a virtuous elder by scholars in his later years and took the lead in publishing the Toegye's collection and building Dosan Seowon.

Landscape and Spatial Composition of Dosan Seowon

Dosan Seowon was built in a place with a view facing the river, and in the first half of the sewon area, not a pavilion, but a platform was formed facing the riverside to take in the view. Dosan Seowon is a place where the mountain peaks and valleys in all directions look like they are embracing the mountain in all directions while bowing hand in hand. Toegye built Dosan Seodang by choosing a place where the physical aspects for mountain, water and field are appropriate, and after that, Dosan Seowon was built.

The spatial composition of Dosan Seowon can be broadly divided into two areas; Dosan Seodang and Dosan Seowon. Dosan Seodang is a good example of preserving the original form of a seodang in the early days. Even after Toegye's death, the original form of Dosan Seodang was preserved. The architectural view of Toegye, which sought to harmonize architecture and nature through the construction of Dosan Seodang, was able to be inherited in the later construction of Dosan Seowon. Dosan Seodang consists of a seodang building and a dormitory, Nongum Jeongsa, which were built by Toegye Yi Hwang in his later years to study Neo-Confucianism and to train his disciples. Dosan Seodang was built in 1560 and Nongum Jeongsa in 1561. Dosan Seodang has three rooms, one in the west is a kitchen with a small room, one in the center is Wanrakjae, and one in the east is Amseoheon. Wanrakjae was the room where Yi Hwang lived while reading, and Amseoheon was the space where he lectured with his students. Nongum Jeongsa was the place where the disciples lived and studied, and consisted of Gwanranheon, an interaction area, Siseupjae for students to study, and Jisukryeo, a dormitory.

The veneration area and learning area of Dosan Seowon were planned based on 'Confucian ritualism' written by Zhu Xi and consist of Sangdeoksa shrine, Jeongyodang lecture hall, Bagyagjae and Honguijae dormitories, Gwangmyeongsil libraries for storing books, Jangpangak library for storing woodblocks, Gojiksa and Jeonsacheong for preparing materials for ritual.

In the learning area, Sangdeoksa could be seen from any position, but it was not possible to look at it from the front. This design was to have the sanctity and hierarchy of the veneration area. The symmetrical setting is common to the seowons that Yi Hwang took the lead in building, and it also influenced the architectural layout of the seowons to be built in the vicinity of Dosan Seowon, including Byeongsan Seowon.

In the exchange and interaction area of Dosan Seowon, there is no pavilion, but there are Cheonyeondae and Cheongwangunyeongdae, from which you can enjoy the view of the outside. There are two units of Gojiksa, a seowon support facility, and on the other side of the river, there remains Sisadan to commemorate the state exams conducted at Dosan Seowon in the 18th century.

Dosan Seowon's Educational Activities

Toegye's disciples tried to faithfully inherit Toegye's educational philosophy after Dosan Seowon was established. Afterwards, Dosan Seowon strengthened the solidarity of Toegye disciples through lectures and rites, and the Joseon officials and scholars who visited Yeongnam, regardless of the central and local regions, admired Toegye and continued to visit Dosan Seowon. In the late Joseon Dynasty, by succeeding Toegye's practical ethics and Neo-Confucianism through lectures, Dosan Seowon became a source representing Yeongnam's academic tradition and a base for Toegye academic genealogy.

Education at Dosan Seowon was conducted in the form of collective academic activities such as writing competitions and lectures. Records of writing competitions at the end of the 16th century and several lectures in the 18th and 19th centuries can be found. Among them, lectures are noteworthy as a study method corresponding to today's group symposiums or large-scale seminars. Education activities continued through lectures for various reasons. In the 18th century, lectures on Simgyeong for studying practical ethics and lectures with a political nature related to Jeongjo's Tangpyeong policy of government were held. In the 19th century, philosophical lectures were held to strengthen the solidarity of the learning group of Toegye and gather unified opinions on the academic issues of the time. Through the educational activities of Dosan Seodang and Dosan Seowon, disciples faithfully inherited Toegye's studies, and then Toegye Studies gradually differentiated and developed, establishing an independent academic system of Joseon Neo-Confucianism.

In particular, Dosan Seowon was a representative exchange and creative place for the scholar culture in Yeongnam. Many people who visited Dosan Seowon wrote many poems on the subject of Dosan Seowon. More than 3,000 poems exist with the theme of the landscape surrounding Dosan Seowon, and among them, Dosanjapyeong by Yi Hwang was a representative work. Also, Dosanseowon was chosen as the subject of works by painters of the Joseon Dynasty due to its excellent natural scenery. Jeong Seon and Kang Se-hwang's Dosan Seowondos are representative works.

Chije and Special Exam of Dosan Seowon in the Late Joseon Dynasty

The rise of Dosan seowon as the nation's foremost seowon beyond Yeongnam was driven by the court's preferential treatment after the 18th century. In order to resolve the party strife and stabilize the political situation, King Yeongjo and King Jeongjo treated Toegye, who is absolutely respected by the scholars of Yeongnam, with exceptional respect to settle the complaints of the people in Yeongnam who have been alienated from politics for a long time. It is for this reason that national memorial rites called Chije were held at Dosan Seowon twice during the reign of King Yeongjo and King Jeongjo. Chije, a ritual given by the king, was a decisive factor that supported the legitimacy and authority of the disciples and school because it had the meaning of nationally recognizing the status of a virtuoso. In particular, the facts that King Jeongjo held a chije to commemorate Yi Hwang's academic achievements, had the Dosan Seowon hold the state exam, and 7,000 people took the exam, were enough to make the Dosan Seowon the best seowon in the country beyond Yeongnam. Sisadan in front of Dosan Seowon is the ruin.

Myeonwoo Gwak Jong-seok, a Confucian scholar in the late Joseon, called Dosan Seowon 'the best of the Eastern seowons', and Dosan Seowon became widely known as the home of the Korean Confucianism and a symbol of seowon.

On the other hand, in Dosan Seowon, the recitation gathering called 'Dosan Ganghoe', which led the Toegye School, was held in the late Joseon Dynasty. Ganghoe continued active recitation gatherings such as Yeokdongganghoe (1787), Eulmyoganghoe (1795), Cheongnyangganghoe (1850), Gainganghoe (1854), and Ocheonganghoe (1892). In 1854 (the 5th year of King Cheoljong), key figures from Yeongnam participated in Gainganghoe, and it seems to be related to the second 'Youngnam Maninso' to petition for the honor of Crown Prince Sado, which was conducted in the following year.

Publications, Collections, and Ancient Documents

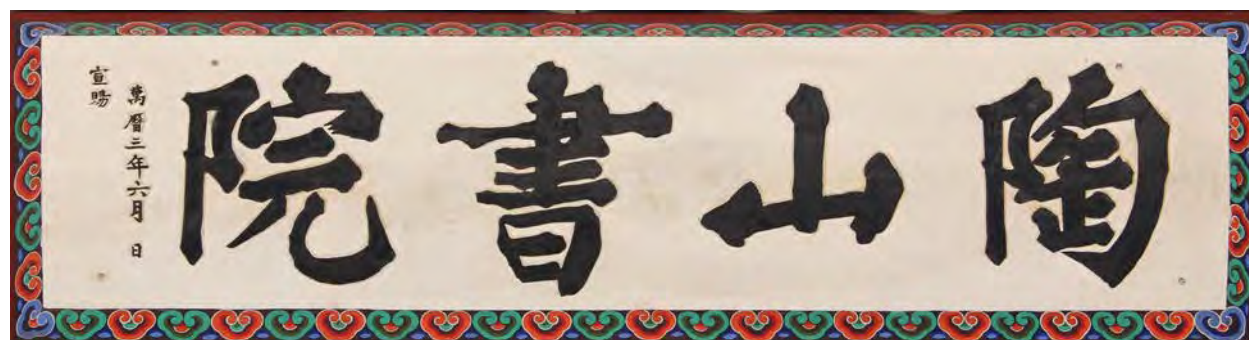
Dosan seowon is a representative seowon that formed the epitome of academics and schools among Korean seowons, and is a symbolic seowon in terms of academic, political and social influence in the history of Korean seowon. It has the largest number of old books and woodblocks related to Neo-Confucianism, and also holds a number of records related to education, such as Ganghoerok.

Dosan Seowon, as a seowon representing Yeongnam region, published many books, including Toegyejip in 1600 (33rd year of King Seonjo), followed by the publication of Toegyeonhaengnok, Dosangeupmunjehyeonnok, and Jujaseojeolyo. Dosan Seowon also possess Toegye's major books and Neo-Confucianism books, such as Toegeymunjip, Yeonbo, Jujaseojeolyo, Simgyeong, and books bestowed by the court, and a vast collection of books published and donated by local government offices, nearby seowons and families.

These books have been managed by preparing a bookstore and library such as Gwangmyeongsil. Old books include 4,605 volumes of 1,026 kinds. Many books published before the Imjin War, such as books that Yi Hwang cherished, books possessed by Yeokdong Seowon and books possessed by Dosan Seodang, remain in Dosanseowon. A total of 1,026 kinds and 4,605 titles have been handed down, which are comprised of Gyeonbu (98 kinds and 614 titles), Sabu (161 kinds and 1,108 titles), Jabu (63 kinds and 384 titles) and Jipbu (704 kinds and 2,499 titles). The collection of Dosan Seowon is characterized by the fact that many books were bestowed by the court, and the books were actively collected by Yi Hwang's disciples.

There are a total of 2,128 ancient documents in Dosan Seowon, and the old documents in the form of Soji, Myeongmun, Tongmun, Chibugi, Manggi, Jemun, joemok and booklet account for a large proportion. There are 4,014 pieces and 57 kinds of woodblocks, including woodblocks, poem blocks, tablets and plaques. They were deposited with Korean Studies Advancement Center. There are 3,928 pieces and 28 kinds of woodblocks, which account for the greatest, followed by 43 pieces and 8 kinds of poem blocks, 30 pieces and 9 kinds of tablets and 13 pieces and 12 kinds of plaques.

Dosan Seowon established the standard form of Korean seowon rites by thoroughly following the process of the memorial rite established by Yi Hwang. Yi Hwang reorganized the ritual document, called Holgi, of Sosu Seowon, and enacted the principle of the memorial rite of the seowon to be implemented later. Dosan Seowon, which is dedicated to Yi Hwang, strictly observes the memorial rite established by Yi Hwang.



The Name Plaque of Dosan Seowon, bearing the calligraphy of Han Ho and presented by royal order of King Seonjo

1575
57.5×206.3

This name plaque was bestowed by the state when Dosan Seowon received an official royal charter in 1575. The name “Dosan” was taken from “Dosan Seodang,” a small school where Toegye Yi Hwang, an eminent Korean Neo Confucian scholar, taught before he passed away. The calligraphy was rendered by Han Ho, an eminent calligrapher of the time, by the royal order of King Seonjo.



Jeongyodang, the cradle of Toegyes scholastic lineage

17C
76.1×208.8

This name plaque hangs on the lecture hall of Dosan Seowon. “Jeon-gyo” means, “to teach and illuminate the five cardinal principles of morality” which is the study of Confucianism. The calligraphy was rendered by Yi Il-sam in the late 17th century;



Sangdeoksa, the shrine of Dosan Seowon

17C
70.0 × 169.5

This name plaque hangs in Dosan Seowon's shrine where the spirit tablets of Confucian sages are enshrined. “Sangdeok” means, “to honor the scholarship and virtues of Toegye Yi Hwang.” The calligraphy was rendered by Yi Il-sam in the late 17th century.



Dosan Seodang, steeped in Toegyes philosophy

16C
58.5×27.8

Toegye Yi Hwang, who is enshrined at Dosan Seowon, established a private school called Dosan Seodang in 1560 when he was 61 years old. While he was teaching there, he personally inscribed and hung the name plaque. It is unusual in that the character “san” is rendered as a pictograph, and the two Chinese characters “seodang” are written with an upward turn on the right end of the horizontal strokes which is not common.



The eastern dormitory, Bagyagjae

17C
53.5X141.5

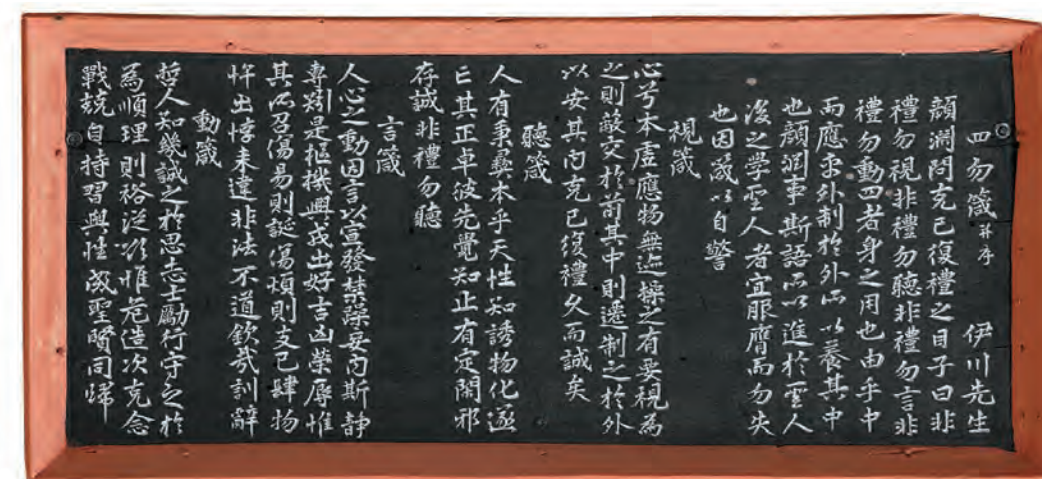
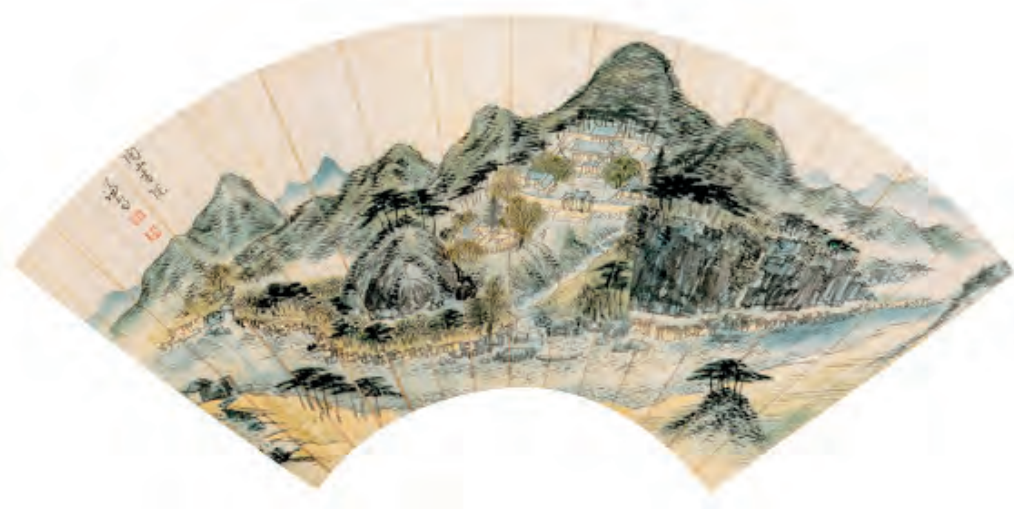
The name plaque for Dosan Seowon's eastern dormitory reads "Bagyagjae." The term "bagyag" is from the Analects of Confucius which says, "Broaden your learning but guard your actions with propriety and rituals." The calligraphy was rendered by Yi Il-sam at the end of the 17th century.



The western dormitory, Honguijae

17C
58.0X148.0

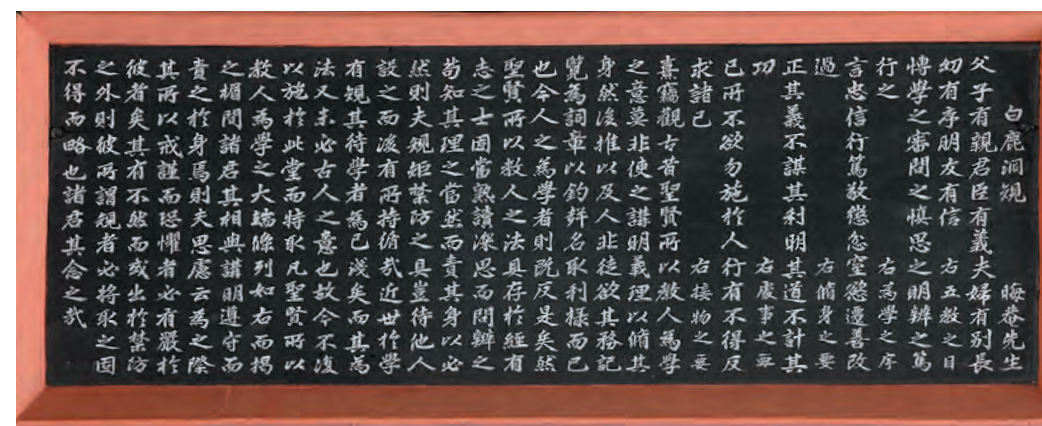
The name plaque for Dosan Seowon's western dormitory reads "Honguijae." The term "hongui" is from the Analects of Confucius which emphasizes, "Noble scholars cannot practice benevolence if they do not broaden their minds and become resolute in their The calligraphy was rendered by Yi Il-sam in the late 17th century.



"Samuljam," an admonishment against "four things"

unknown
37.0X81.0

This plaque in Dosan Seowons lecture hall, Jeongyodang, lists the four things one should watch vigilantly, those being: eyes, ears, speech and action. Composed by Icheon Jeong I, this plaque was intended to remind academy students to master their minds and observe proper codes of conduct.



Zhu Xis Bailudong Academy Regulations

unknown
38.0X98.0

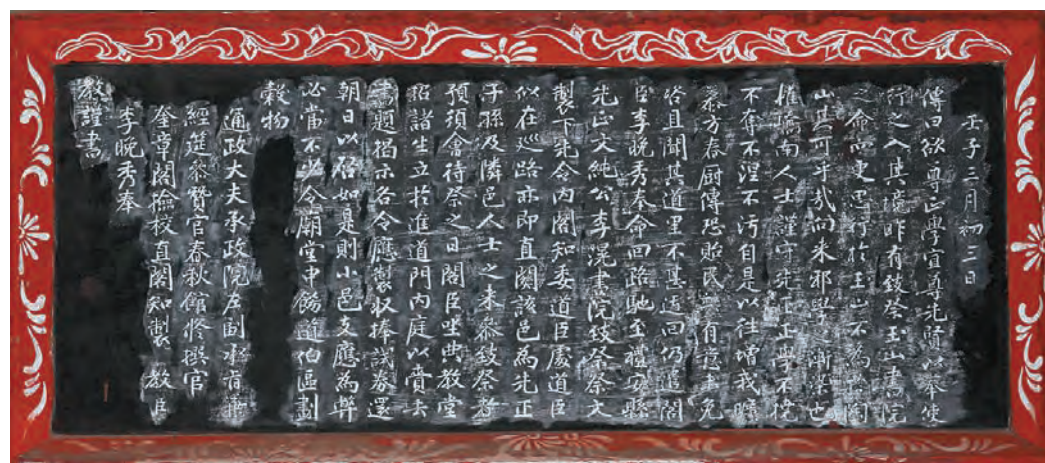
This plaque, hanging in Jeongyodang, contains Zhu Xis Bailudong Academy Regulations. It lists the five moral rules noble men should observe as well as the academy's five educational objectives, including attainment of the utmost principle, self-cultivation, and being in harmony with all things in one's immediate environment. It also prescribes the correct attitude toward learning for students to emulate. It is unknown when this plaque was hung.



Toegyes academy regulations, a model for later seowon

unknown
55.5X145.0

The regulations for the Isan Seowon were drawn up by Toegye Yi Hwang in 1559. It provided a model for other seowon in the Yeongnam region at the time and thereafter. They stipulate the academic curriculum, study methods, book management, punishment and reward, and faculty selection.



King Jeongjos royal decree, Jteon-gy

1792
56.0X82.0

In March 1792, King Jeongjo sent Yi Man-su, a 1st junior rank official of the royal library called Gyujanggak, to Dosan Seowon and had him offer memorial rites as well as administer a special civil service examination. On the day of the examination, this royal decree "Jeongyo" was inscribed on a plaque and hung inside Jeongyodang.



School register of Dosan Seowon

1596-1634
37.5X26.5

Yuwonnok records chronologically, over a period of 200 years, the students who studied at Dosan Seowon, beginning in 1576. It contains the names and pen names of students as well as their status. "Jinsa" and "Saengwon" were students who had passed the "sogwa" ("lower course") government service literature examination and "Yuhak" were students who hadn't. According to the Yuwonnok, students were selected annually at first, but the record from 1616 states they were selected every three years.



A record of the transfers of the academys inventory

1596-1634
37.5X26.5

Jeonjanggi records the transfers of Dosan Seowons inventory whenever a new academy president took charge. The copy shown in the picture records the transfers of inventory from 1596 to 1634. Such records were compiled annually or biennially; There are 58 such volumes, and they cover the time from 1596 to the early 20th century.



Collection of Yi Hwangs letters

1550-1570
40.8X27.2

Samun sугan is a collection of 113 letters Yi Hwang sent to his disciple, Jo Mok, from 1550 to 1570. Compiled by Jo Mok when he was 65 years old, it also contains some of Yi Hwangs poems and prose. Samun sугan shows us Yi Hwangs own handwriting, his usage of Korean and his signature. Of the original 8 volumes, Dosan Seowon has 7 volumes, 2 through 8.



Slave register of Dosan Seowon

1700
33.5X24.0

Nobi-an records 462 slaves belonging to Dosan Seowon. The entries are organized by name, age and residence. The period from 1700 to 1861 is covered in 22 volumes of Nobi-an. After 1743, due to increased numbers of slaves, they were divided into 15 districts according to their residence to facilitate management.



The economic status of Dosan Seowon in 1619

1619
38.5X26.5

Documenting the economic operation of Dosan Seowon in 1619, Dosan seowan ireung chibu reflects how the academy was run in its early years. It records its farmland, slaves and artisans. Hie people who performed corvee duties are recorded along with their addresses, social standing and the nature of their corvee work.



A record of Dosan Seowons visitors in its early years

1575-1607
36.5X26.0

This volume of Simwonnok shown in the picture, lists all the visitors to Dosan Seowon from 1575 to 1607. The names, government posts and pen names of the visitors are recorded. From its establishment, until the early 20th century, Dosan Seowons Simwonnok has grown to 75 volumes.

A testament to Dosan
Seowons library
management

1775
30.0X33.0

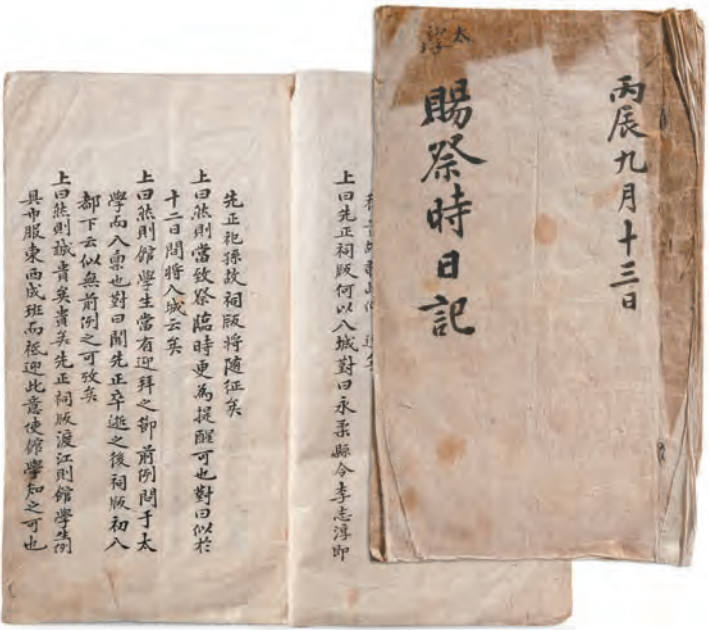
Listing 2,030 books, Seochaek chibu gives us valuable information on the timing and background of the establishment of Donggwangmyeongsil, Dosan Seowons eastern library, as well as the state of its book collection at the time. According to this record, in the sixth month of the year of “musin,” sometime after 1775, the books in the library were aired. The condition of the books and state of the library buildings were then observed and recorded.



Relocation of Toegyees spirit
tablet to Seoul in 1796

1796
35.0X21.0

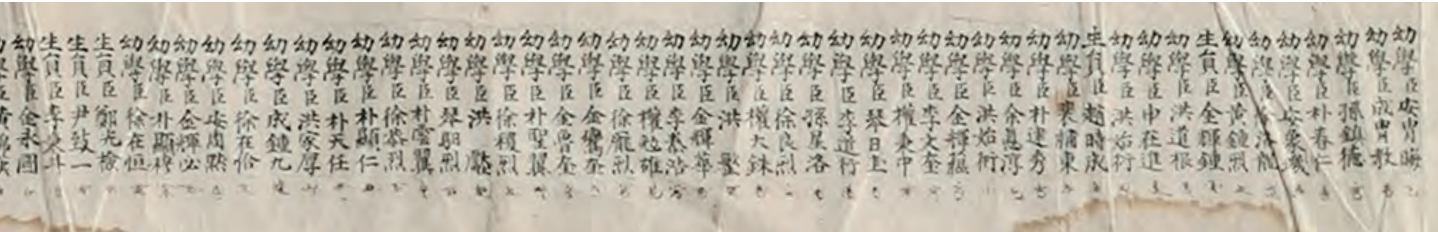
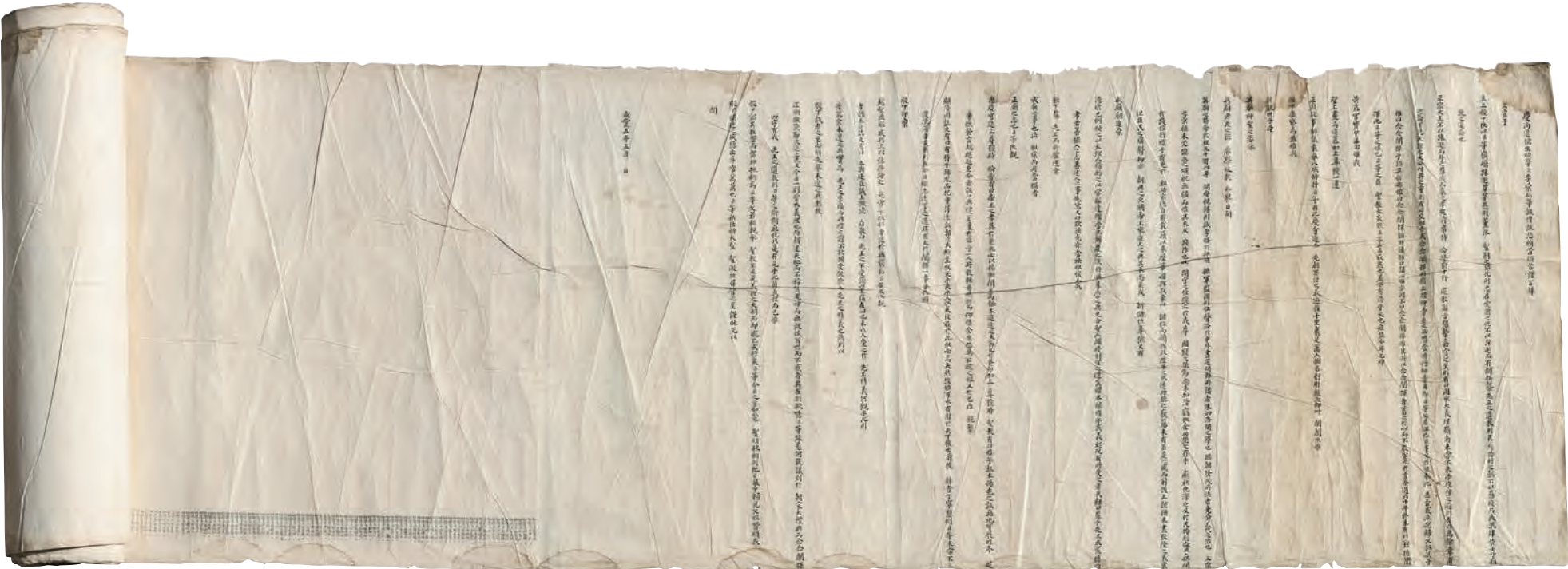
In 1796, Toegye Yi Hwangs spirit tablet was relocated to Seoul. A descendant of his recorded the journey on a daily basis in a diary format, which is Sajesi ilgi shown in the picture. According to the diary, King Jeongjo had an officer from the Ministry of Rites greet the spirit tablet and sent a royal secretary to perform a memorial rite for Toegye.



A petition to posthumously restore
the honor of Crown Prince Sado

1855
111.0X9,650.0

Drawn up in 1855 by a descendant of Toegye Yi Hwang, Sado seja chujon maninso is a petition to posthumously restore the honor of Crown Prince Sado and confer on him the title of king. Hie petition was signed by 10,094 .Confucian literati in the Yeongnam region. The petition was executed as part of an effort to restore the political status of the Namin faction in the Yeongnam region. Though their appeal was not granted, the petition was crucial in socially and politically uniting the people of the Yeongnam region.





Yeokdong Seowons book collection:
Geunsarok, Mungong garye uijeol,
Jinseo and Yeonpyeong dammun

1519-1555
Geunsarok 35.5X21.5
Mungong garye uijeol 32.0X19.7
Yeonpyeong dammun 31.2X18.7
Jinseo 32.7X21.5

Toegye Yi Hwang donated these books related to Confucianism in the early years of the former Yeokdong Seowon. Later, they were transferred to Dosan Seowon. Geunsarok was published in 1519 at Bongjeong Jeongsa in Gurye, of which the complete set of 4 volumes remains. Mungong garye uijeol was published in 1555 in Cheongju, of which Vol. 3 of the four-volume set is missing. All 43 volumes of Jinseo are still intact. Yeonpyeong dammun is the shortened title of Yeonpyeong yissi sajeja dammun, published in 1554 in Chungju. Inside the front cover there is a notation that says, “In the seventh month of the year of “gabo” in the 4th year of the Longqing era, loegye Yi Hwang came.”



Books bestowed by the
king to Dosan Seowon,
including Jungyong
eonhae

1588
36.0X23.0

A record of the books bestowed by the king after Dosan Seowon received its official royal charter. The remaining books among the kings gifts tell us that royal gifts of books were given several times, including 1588, 1590, 1793 and 1798. The two Korean translations of the Small Learning and the Four Books, titled Sohak eonhae and Saseo eonhae respectively, were printed using metal type with the “Gyeongseo font in the style of Eulhaeja These are rare books seldom found in Korea.



Printing blocks for the
Collected Works of Toegye

1600
54.2×21.0

These are printing blocks for the collected works of Toegye Yi Hwang, a noted Neo-Confucian scholar of Korea. His works were published several times. There are 709 blocks remaining from the original edition called “Gyeongjabon.” The second and later editions included: Wonjip (main text), Sokjip (supplement), Byeoljip (supplement), Oejip (supplement), Eonhaengnok (analects), a chronology and genealogies.



Printing blocks for the
“Twelve Songs of Mt. Dosan”

early 17C
43.0×66.0

Printing blocks for the “Dosan sibigok” or uTwelve Songs of Mt. Dosan.” loegye Yi Hwang composed these to express the inspiration he received from his surroundings and from the state of his self-cultivation. The poems were written after he immersed himself in learning after the establishment of Dosan Seodang in Andong. Dosan Seowon owns three of the blocks at present: the preface Yi Hwang wrote in the third month of 1565 and the 1st and 2nd stanzas from “Dosan yukgok” or “Six Songs of Mt. Dosan.”

Ritual officiants and attendants bowing to each other

The lecture hall is usually a space wherein students gather to study, but at the time of memorial rites, it is where ritual officiants and attendants gather for the duration of the rite. It is also where officiants and attendants perform sangeumnye(相揖禮), a group ritual of bowing to each other, at the beginning and end of the memorial rite.



Officiants and attendants eating in the lecture hall

The ritual officiants and attendants gather in the lecture hall to prepare for the memorial rites, but they also eat together there after the event. In the past, each person had an individual table, but these days only the three wine officiants eat from individual tables; the rest eat two to a table.



Ritual participants and attendees offering two bows in front of the shrine

A shrine is a sacred place wherein the spirit tablets of deceased sages are enshrined. Actual memorial rites are performed here. Therefore, one must wear proper attire before entering the shrine. One must also offer two bows at the beginning and the end of the memorial rites.



Writing letters of appointment for ritual participants

Most academies call for the first meeting in the first and seventh months to select the three wine officiants, the eulogist, the master of ceremonies and the attendants who will conduct the biannual rites of spring and autumn. At this time, letters of appointment are written for those who will perform duties at the rite.



Confirming the letters of appointment for ritual participants

After the letters of appointment are written, the letters are confirmed by the president of the academy. Then the official academy seal is stamped on each letter. The letters are then sent out either by courier or by mail.



Dividing the duties of the ritual

All participants gather at the lecture hall and discuss the division of tasks. Then they write a list of the assigned duties and post the list on the wall of the lecture hall.



Writing the eulogy

After the division of tasks, the eulogist writes the eulogy in the presence of the first wine officiant. When the eulogy is completed, the eulogist has it confirmed by the first wine officiant. Then he attaches the eulogy to the eulogy plaque, takes them to the shrine and puts them on the floor to the left of the incense table.



Making the wine oitermg

At Dosan Seowon, administrators go to the Jeonsacheong and perform the ritual of inspecting the rice wine. As they pour the wine into the wine jars, they calculate the amount of wine by shouting aloud, “One mal!” (A mal is about 18 liters.) “Two mal!” When the wine jars are all filled, the administrators check the taste and quality of the wine.



Arrangement of the food offerings

At Dosan Seowon, after all food offerings are arranged on the table, the administrators who had rehearsed the ritual, enter the shrine with the prescribed arrangement diagram and check that everything is properly placed.



Taking off the cover of the spirit tablet cas

The eulogist enters the shrine, takes off the cover of the spirit table case, and then removes the lids from the bo and give. Now the memorial rite is ready to begin.



Offering the second libation

The second wine official offers the second goblet of wine in front of the spirit tablet. He then places the goblet on the second goblets designated position (the middle position on the table). Except that no eulogy is read, this ritual procedure is the same as the offering of the first libation.



Burying the eulogy and the sacred gift, Mangyerye

Originally this ritual was called Mangyerye as the eulogy was buried along with the sacred gift. However, since the reign of King Yeongjo, they have not been buried but burned. Thus, the ritual is now called Mangnyorye. The first wine official goes to a designated location to burn the eulogy guided by an attendant, and stands facing north. The eulogist burns the eulogy and the sacred gift in the presence of the first wine official.



Jeongallye

Every year, early in the first month, people pay respect to the sages enshrined at the academy. The president and administrators of the academy go to the shrine, pay their respects and then check the spirit tablets.



Recitation of the Village Code

At Dosan Seowon, participants partake of the sacrificial food and drink after reciting the Village Codes (Hyangyak) in its lecture hall, Jeongyodang. The wine is first served to the first wine officiant, then to the second and third wine officiants, in order. This procedure of serving and drinking is repeated three times. Then, participants offer a half bow to each other.



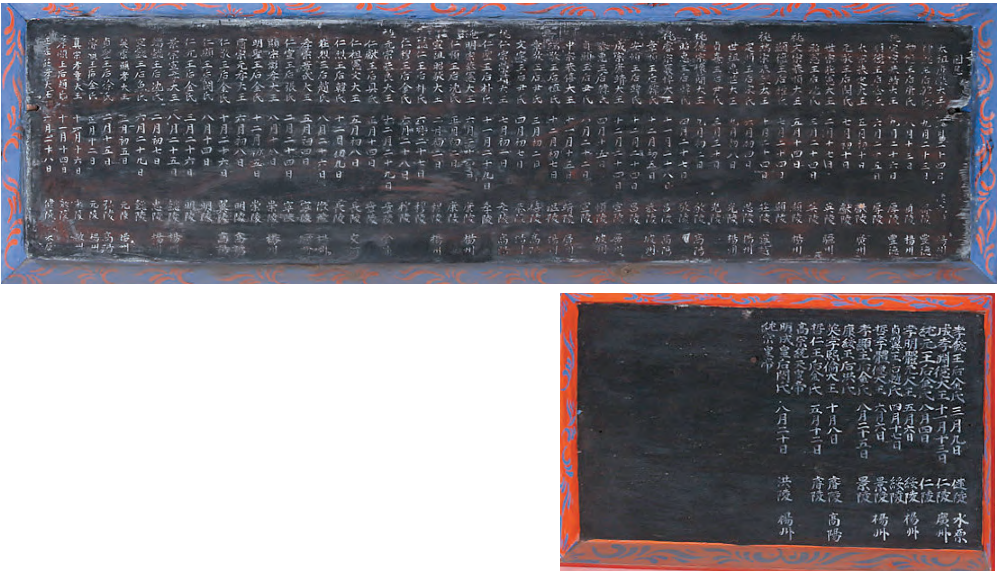
Sangmangnye incense offering

At Dosan Seowon, they will make a loud announcement, saying a Please offer incense! Then, the academy administrators who have waited for this moment in a kneeling position facing south, offer a half bow to each other. Then they go to the shrine, offer incense, and then two bows. They also examine the spirit tablets.



The plaque posting the anniversaries of kings and queens, deaths

“Gukgipan” posts the anniversaries of generations of kings and queens deaths during the Joseon Dynasty beginning from the 1st king, Taejo to the 27th king, sunjong. If the date of the memorial rite falls on one of these dates, the rite can not be held. So academies hung this information on the wall of the lecture hall and consulted it before selecting a date for a memorial rite.



Burning incense with both the incense burner and incense case on the offering table

At Dosan Seowon, they perform the incense-burning ritual after putting the incense burner on the offering table. In other academies the incense burner remains on the incense table.



Reading the Bailudong Academy- Regulations

At Dosan Seowon, after the communal evaluation of the memorial rite is finished, the participants sit down in the lecture hall. The four officiants sit on the east side facing west and the rest of the participants sit in two files on the south and north sides. One administrator comes forward, offers a bow and kneels. Then, he reads the Bailudong Academy Regulations. When the reading is finished, participants partake of the sacrificial food and drink.



Where documents and records related to the operation of the seowon remain well

Piram Seowon in Jangseong

- Location: 378, Piram-ri, Hwangnyong-myeon, Jangseong-gun, Jeollanam-do
- Established: 1590 (23rd year of King Seonjo)
- Chartered: 1659 (10th year of King Hyojong)
- National designation:: Historic Site No. 242



Piram Seowon proves the process by which the seowon movement, which started in the southeastern region of Korea, spread to the southwestern region. The records of the seowon show how the seowon was economically managed, and unlike the previous seowons that used a slope, this seowon applied a building arrangement suitable for flat land.

Object for memorial rite: Kim In-hu 1510-1560

Piram Seowon is a seowon dedicated to Haseo Kim In-hu (1510~1560), a scholar of the mid-Joseon Dynasty. It was established in 1590 and rebuilt in 1624, and in 1659 (10th year of King Hyojong), it received its official royal charter and was renamed 'Piram.' It was moved to its present location in 1672, and it is a typical example of a seowon architecture built on a flat land with a typical jeonhakhumyo arrangement. Piram Seowon is a seowon that had symbolized the academic and educational traditions of the Honam region for more than 350 years since its establishment. It is designated as Historic Site No. 242. and protected. Records and documents of 14 volumes and 64 pieces, including Nobibo, Wonjang seonsaengan, Piram seowon wonjeok and Bongsimnok, are possessed by the seowon and designated as Treasure No. 587.

Kim In-hu, a Representative Neo-Confucian Scholar in Honam Area

Kim In-hu(1510~1570) is the only person enshrined in a Confucian shrine in Honam area. After passing the state exam, Kim In-hu taught Crown Prince Injong since 1543. When King Injong died eight months after ascending to the throne and Eulsa Sahwa occurred, he returned to his hometown Jangseong and devoted himself to the study of Neo-Confucianism and training of his disciples.

He played a pioneering role in establishing the theory of the Yulgok School by laying the foundation for the development of Honam Neo-Confucianism and raising the level. For this reason, Kim In-hu is called one of the Five Wise Men of Homan along with Yi Hang, Yoo Hee-chun, Ki Dae-seung, and Park Kwang-jeon. Kim In-hu brought progress in understanding Neo-Confucianism by reinterpreting and schematizing Neo-Confucian theories in the mid-16th century. With his knowledge of Neo-Confucianism, he played an active role as a teacher of the royal family in central politics. Kim In-hu's activities show that Confucian scholars' influence had gradually expanded in that Confucian scholars, who had been leading the education of the local community, was in charge of the education of the national leadership. The national interest in Kim In-hu had continued since the 16th century.

In the latter half of the 18th century, the king bestowed Kim In-hu with special books and tablets, and then a separate building was built to store the books in Piram Seowon. Finally, in 1796 (20th year of King Jeongjo), he was enshrined in a Confucian shrine, and Song Si-yeol praised 'Kim In-hu was the only person who had virtue, integrity and literary skills.', and King Jeongjo evaluated him as 'Zhu Xi of the East'.

Seowon Landscape and Architectural Layout

Piram Seowon is a flat-land seowon built leaning on Yeonhwa Mountain (144 m). It has a full south aspect with the north-south meridian as the central axis and a wide plain with the Munpilcheon Stream flowing in front of it. The fact that the name of the gatehouse, which is the main gate, is 'Hwagyeonnu', gives it an appropriate meaning to look at such an open landscape.

The buildings of Piram Seowon are typical Confucian structures arranged symmetrically with the north-south meridian as the central axis. Cheongjeoldang lecture hall is characterized by facing north so that it can always see Udongsa shrine.

Udongsa shrine is veneration area of the seowon and has the meaning of 'Cheonwooadong'. or 'the person who was born in the East with the help of heaven is Kim In-hu'. The mortuary tablet of Kim In-hu is enshrined on the north wall in the center of Udongsa, and the mortuary tablet of Yang Jajing is on the east wall. The writing on the plaque was taken from 『Jujudacheon』.

Cheongjeoldang is a lecture hall used as a place for all events, meetings and academic discussions in the seowon. The name plaque 'Piram Seowon' was written by Byeonggye Yoon Bonggu (1681~1767). The calligraphy 'Cheongjeoldang' in the name plaque was rendered by Song Jun-gil.

Cheongjeol means to recall Haseo's clear integrity. In Cheoljeongdang, there are hanging plaques, Munmyojongsa, Bangyomun, Gyoseo, Jeonsyo, Chijemun, records of honoring and rites, school rules of Baengnokdong and 24 poem plaques by Go Gyeong-myeong, Jeong Cheol, Kwon Pil, Kim Sang-heon, Kim Chang-hup, and Yoon Bonggu.

The architectural layout of Piram Seowon was designed considering the flat land. In general, a lecture hall and shrine do not face each other in a seowon, but Piram Seowon has a unique layout in which the lecture hall and the shrine face each other and the dormitories are placed on the left and right between them. Jindeokjae and Sunguijae dormitories are arranged in the form of Jeonhakhumyo along with Udongsa shrine and Cheongjeoldang lecture hall, which is similar to the layout of other Confucian buildings such as Sungkyunkwan and Hyanggyo. The dormitories are the places where students lived. It is said that the writings on the plaques were written by Song Jun-gil

Hwagyeonnu also served as a main gate, meaning a large, wide and infinite area. The writing on the name plaque was written by Song Si-yeol. Hwagyeonnugi (1760) by Chocheon Kim Si-chan and Junggeonsangyangmun (1772) by Yeokcheon Song Myeongheum (1705~1768) are hanging. In Hwagyeonnugi, it was written 'Cheng Zi said wise man's study is clear and very fair. Kim In-hu's personality and study are clear, so Wu-am quoted the two words', showing the origin of 'Hwagyeondaegong.' It is a mid-rise octagonal roof house with 3-kan width and 3-kan length.

Inside Gyeongjanggak are preserved woodblock engravings for bamboo ink painting, bestowed by King Injong, and the calligraphy on the name plaque was rendered by King Jeongjo. In Jangpangak, there are woodblocks such as 『Haseomunjip』 and 『Choseocheonjamun』. Jeonjeoncheong is a place where food for memorial rites was prepared. Gyesaengbi is a stone pillar for tying livestock to be used as a ritual sacrifice, and the seowon tombstone on the back was built by Yeonjae Song Byeong-seon.

Ancient Documents and Archival Culture of Piram Seowon

Various ancient documents are stored in Piram Seowon, and important materials among them are collectively designated and managed as Treasure No. 587. Currently, in the relic museum in the seowon, you can see various materials that tell the history of the seowon, such as the relics and collections of Kim In-hu, books, woodblocks and ancient documents.

The documents in Piram Seowon include 4 volumes of property-related documents such as 『Nobijeondap-an』, 64 sheets of general old documents and 『Wonjang seonsaengan』 an 『Piram seowon jipgangan』, which are lists of past presidents, instructors, participants in lectures and recitation gatherings, Confucian scholars, visitors, etc. Among them, 14 volumes of old documents in booklet form and 64 sheets of old documents, including 4 kinds of property-related documents, 『Piram seowon wonjeok』, 『Nobijeondap-an』, 『Nobibo』 and 『Nobi-an』 are of very high historical value, so they have been designated as Treasure No. 587. The dates of these documents span the late 17th century, the mid-18th century, and the 19th century, so you can compare the entire period in the late Joseon Dynasty to see the changes of the times. In terms of the contents, it is also possible to examine

the specific financial situation of the seowon economy as it contains the details of goods collected from slaves and students as well as seowonjeon, a general property of the late Joseon Dynasty. The list of students remaining in 『Piram seowon wonjeok』 was prepared in 1708, 1717, and 1742, respectively, and the total number of students is 830. On the other hand, the most interesting among the various materials of Piram Seowon is 『Nobibo』 written in 1745. This document is the personal information of the slaves and their descendants belonging to the Piram Seowon in the form of a genealogy, and it is almost the only material so far.

In addition, 『Bongsimnok』 is a list of visitors who visited Piram Seowon from 1624 to 1701. Through this, you can see at a glance the exchanges of people that took place in the 17th century around Piram Seowon. Among general old documents, Pummok accounted for the largest number (34), followed by Cheopjeong (14), Sojiryu (10), Wanmun (4), Cheopmun (2) and Hunryeong (1).

Materials related to Kim In-hu are 31 pieces, including 2 Gyeoedos (1542 and 1545) 8 royal orders, 2 Seogyengiangs (Saheonbu, Saganwon), 3 royal certificates, including a letter of permission for enshrinement, 2 letters of appointment for son and grandson, sangsomun for enshrinement (1789), 5 Chijemuns (1786, 1786, 1796, 1828, 1855), Bokjaejeonpilga by Sin Heum (1566~1628), Injongdaewangmukjukdo [woodblock] and Eohawmukjukbal (1736).

The woodblock is a woodblock of Kim In-hu's literary works, 1 in the first edition, 258 in the intermediate edition, and 391 in the third, a total of 650 pieces remaining. In addition, there are 18 blocks of 'Choseocheonjamun' and 18 blocks of 'Muigugok' that were engraved in 1610 (2nd year of Gwanghaegun), and 13 blocks of 'Baekryunchohae' and 4 blocks of 'Yumuk' engraved in 1568 (1st year of King Seonjo), and 3 blocks of Mukjukdopan that were engraved in 1568 and 1770 (46th year of King Yeongjo) and bestowed from King Injong to Kim In-hu.

43 plaques have been investigated. As for the kinds of plaques, there are 11 name plaques for structure, 1 for school rules, 5 records, 13 poems (16 titles 16 pieces), 1 letter, 4 royal messages, 2 funeral orations, 3 jipgangmyeongnoks, 1 stone carving, 1 plaque for national rite, 1 seoyegakja, etc.



The name plaque of Piram Seowon, decorated with traditional paintwork

1662
54.0×148.0

The name plaque for Byeongsan Seowons lecture hall. “Ipgyo” means “to correctly establish the five moral rules, the teachings of the sages.” The calligraphy was rendered by Yi Ho, an excellent calligrapher and a disciple of Seo-ae Ryu Seong-nyong.



Udongsa, wherein Kim In-hu is enshrined

unknown
47.0×111.0

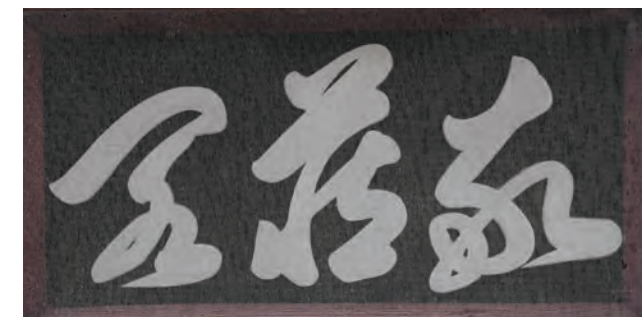
The name plaque for the shrine of Piram Seowon. The meaning of the word “Udong” can be found in Kim In-hu's memorial stele, which says “Haseo Kim In-hu was born in the East by the providential help of heaven.” The name was composed using Chinese characters in Zhu Xi's writings.



Cheongjeoldang, honoring Haseos loyalty

17C
54.0×146.0

The name plaque for the lecture hall at Piram Seowon. “Cheongjeol” refers to the scholarship and deep loyalty of Kim In-hu who withdrew from office when King Injong unexpectedly passed away at a young age. He then severed all ties with the secular world. The calligraphy was rendered by Song Jun-gil in the late 17th century;



Gyeongjanggak, repository for wooden printing blocks of a painting presented by King Injong

18C
46.0×88.0

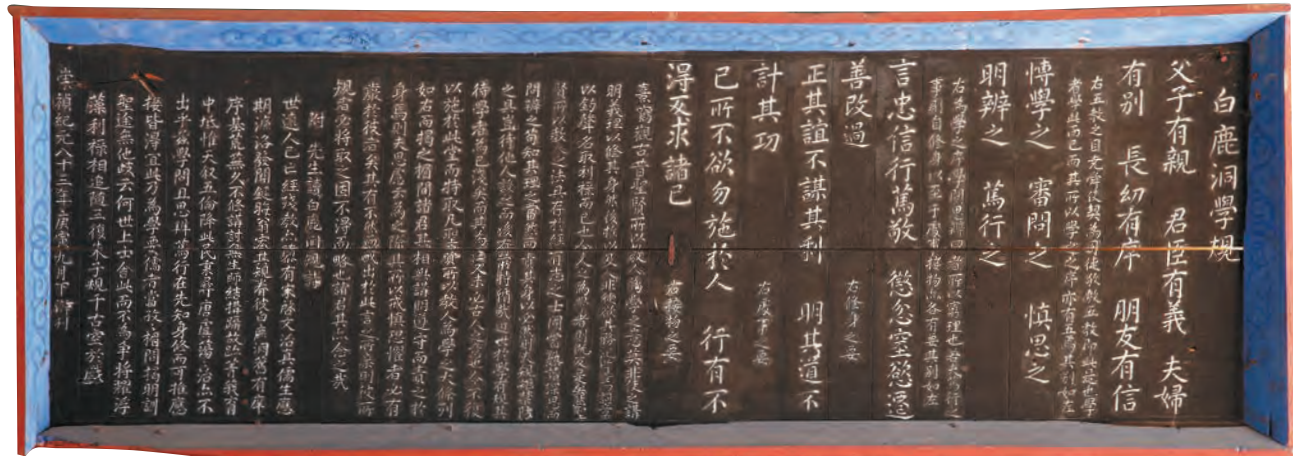
Inside Gyeongjanggak are preserved woodblock engravings for a bamboo ink painting, bestowed by King Injong. Gyeongjanggak was established with money from King Jeongjo's own private funds after Kim In-hu was enshrined in the Shrine for Confucius (Munmyo). The calligraphy on the name plaque of the building was rendered by King Jeongjo himself.



Hwagyeonnu, Piram Seowon's gate-pavilion

18C
46.0×88.0

The name plaque of Hwagyeonnu, the gate-pavilion of Piram Seowon. “Hwagyeon” is borrowed from a phrase by Cheng Hao. It describes a noble man's learning as “vast and just.” Song Si-yeol composed and wrote the calligraphy on the plaque.



Bailudong Academy Regulations, with Kim In-hu poem

1710
70.0X210.0

The plaque on which Zhu Xis Bailudong Academy Regulations are inscribed. Kim In-hu taught students based on Bailudong Academy Regulations. A poem by Kim In-hu is the last text on the plaque, a poem he composed after reading Bailudong Academy Regulations. The plaque was hung in 1710.



King Jeongjo's praise of Kim In-hu [2]: Munmyo jongsangyoseo and Munmyo seungbaechungmun

1796
39.0X110.0

This is the first royal edict King Jeongjo issued after he had Kim In-hu enshrined in the Munmyo so that memorial rites could be offered to him. The king praises Kim In-hu as the “Confucius of the Honam region” and then mentions the close relationship he enjoyed with Kim In-hu as sovereign and subject.



King Jeongjo's praise of Kim In-hu [1]: Munmyo jongsabangyomun

1796
41.0X100.0

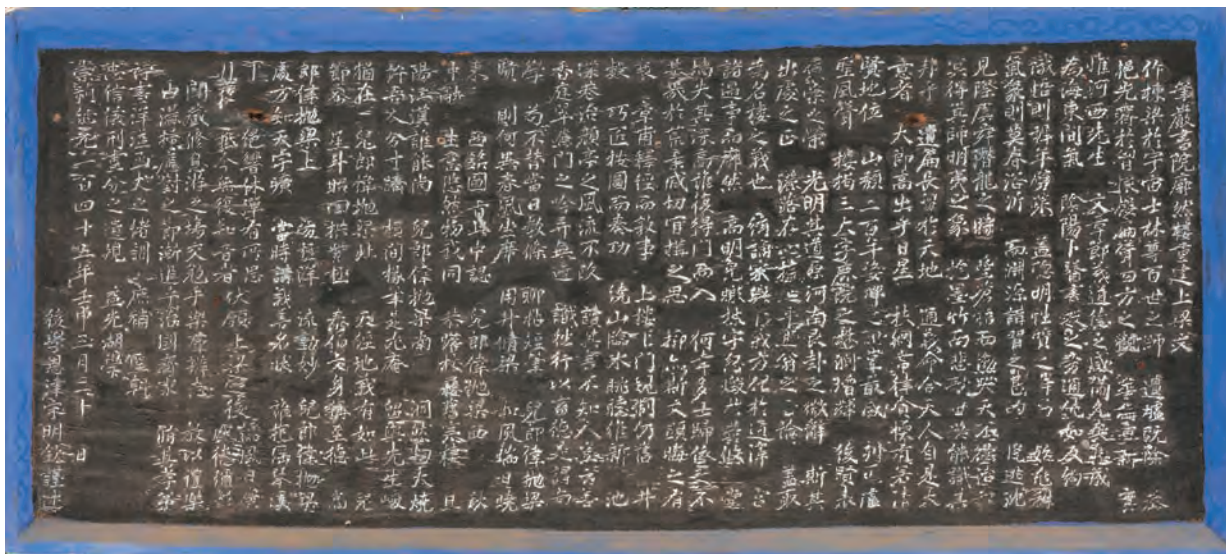
After King Jeongjo had Kim In-hu, to whom Piram Seowon was dedicated, enshrined in the Munmyo (Shrine for Confucius), the king presented this document in 1796, highly praising Kim In-hu's achievements and scholarship by calling him the “teacher of a hundred generations.” The document inscribed on this plaque was composed by Ku Sang(1730-?), a 2nd junior rank official of the Yemungwan that was in charge of drawing up the king's orders and other documents.



Reconstruction record of Hwagyeonnu

1760
46.0X136.0

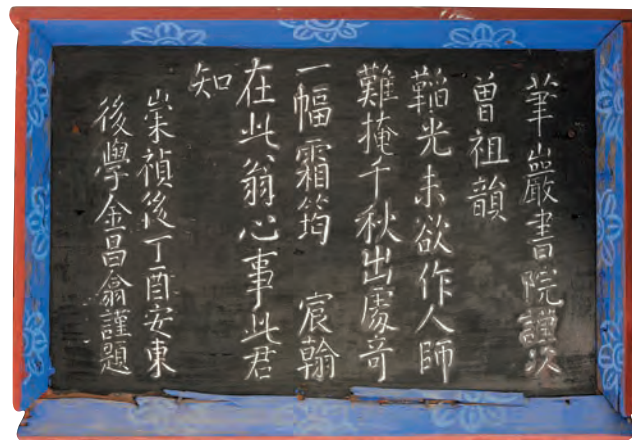
Compiled by Kim Si-chan in 1760, the document inscribed on this plaque records the reconstruction of Hwagyeonnu, Piram Seowon's gate-pavilion. It also praises Haseo Kim In-hu's scholarship. “Hwagyeon” refers to a noble man's attitude toward learning, characterized by impartiality to all things. Song Si-yeol, who admired this characteristic of Kim In-hu, named the gate-pavilion with this in mind.



Ridge beam scroll penned
at the reconstruction of
Hwagyeonnu

1752
42.0X93.0

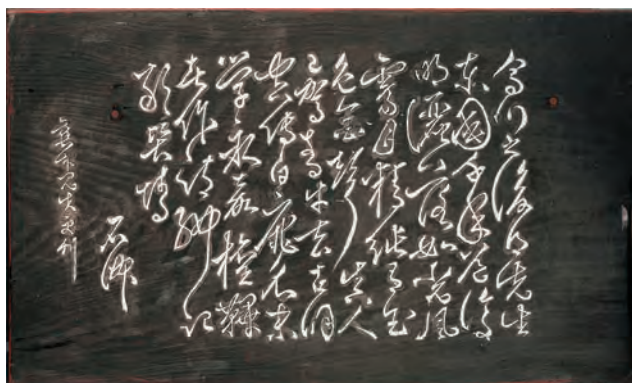
Hwagyeonnu, Piram Seowons gate-pavilion, burned down in 1744. The document inscribed on this plaque is the “ridge beam scroll” or “sangnyangmun,” penned in 1752 when its reconstruction was completed. In describing the process of its reconstruction, its author, Song Myeong-heum, also praised Haseos scholarship and virtues, as well as his loyalty;



A poem in memory
of Haseo

18C
31.0X79.5

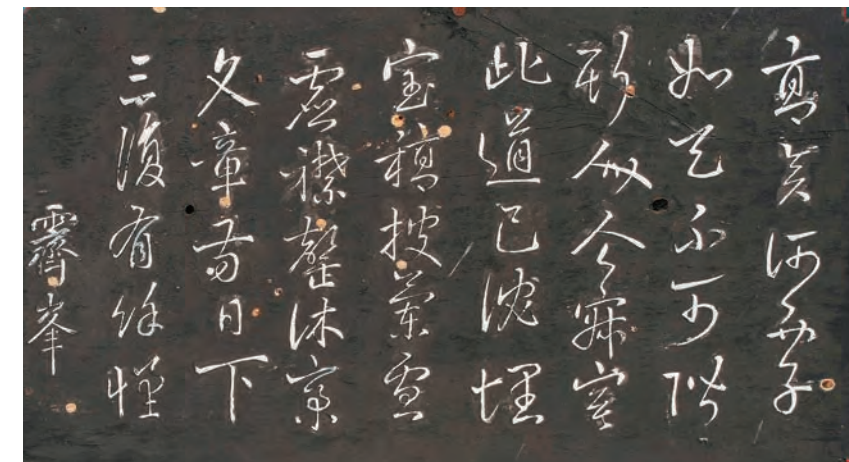
This poem was written by Kim Chang-heup and borrows a rhyme from his great grandfathers poem. In the poem, he cherishes the memory of Haseo Kim In-hu and praises his great scholarship, his conduct in life and his fidelity to his principles.



A poem about Kim In-hu with
Piram Seowon in the title

18C
30.0X51.0

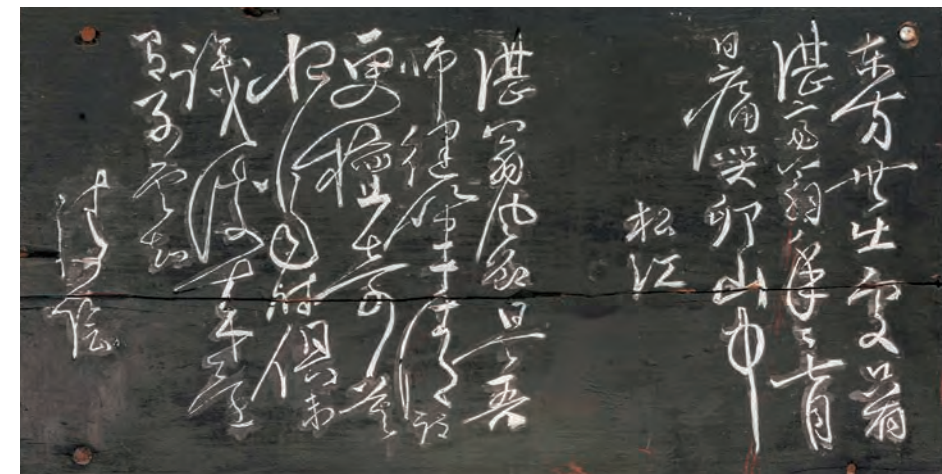
Je piram seowon is a poem composed by Kwon Pil(1569~1612). In this poem Kwon Pil remembers and admires the character, scholarship and virtues of Kim In-hu. At the end of the poem is a passage saying, “This has been newly engraved as the old version is lost.” This tells us the plaque was re-engraved and hung at a later time.



Upon reading
the collected works
of Haseo Kim In-h

16C
22.0X40.0

In this work, Go Gyeong-myeong(1533-1592) expresses admiration for Kim In-hus great scholarship, respect for his conduct in life, worries about the severance of “the Way” after his death, and the authors feelings upon reading his works.



Mandaeru, a symbol
of Byeongsan Seowon

16C
24.0X45.0

Hoehaseo is a poem composed by Songgang Jeong CheoK(1536-1593) in memory of Haseo Kim In-hu(1510-1560). The plaque the poem is written on has no title, but according to the collected works of Jeong Cheol, it is titled Hoehaseo. The poem reveals Jeong Cheols admiration of Kim In-hu.



Visits of prominent figures to the academy

1624-1701
46.1X29.5 (2 volumes)

Bongsimnok records prominent figures who visited Piram Seowon from 1624 to 1701. Visitors' government posts, family origins, names, times and purposes of the visit are recorded. Comprised of two volumes, Bongsimnok sheds light on the social contacts and academic line of Piram Seowon.



Records on the lecture content of Piram Seowon

1678
32.3X24.0 (1 volume)

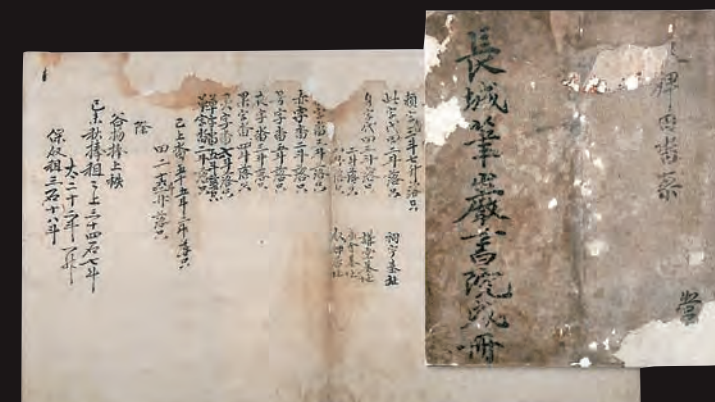
Munye-an records the content and size of the seminar-style lectures given by Piram Seowon in 1678. It also has the names of the 5 professors and 57 students, as well as the rules for the lectures.



A record of the handover of academy posts

1680 Feb
29.6X25.5

Piram seowon seongchaek was prepared in 1680 by an administrator in charge of the academys assets to ease the transition to a new administrator. It records the slaves and farmland owned by Piram Seowon, as well as the academys income-expense status. It sheds light on the financial condition of Piram Seowon in the 17th century.

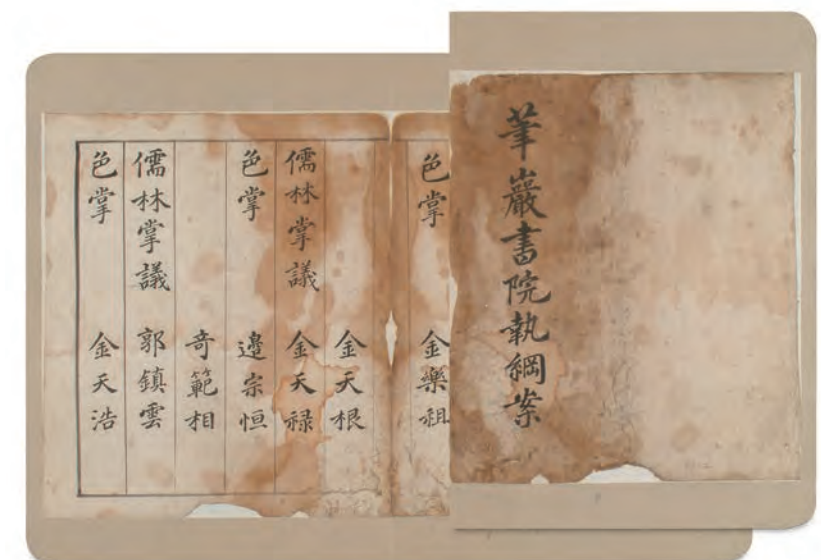




List of attendees at lectures and property register of Piram Seowon

1708-1742, 1802
45.5X27.2 (4 volumes)

Piram seowon wonjeok consists of 4 volumes. Volumes 1-3 record the attendees at the academy's seminar-style lectures between 1708 and 1742 (about 800). Vol. 4 records Piram Seowon's property such as books, printing blocks, ritual dress, ritual implements, slaves and farmland.



Officers of Piram Seowon during the 18th and 19th centuries

1752-1887
27.5X31.9 (1 volume)

Piram seowon jipgangan bears the names of the academy's officials who served between 1752 and 1887 (136 years). It sheds light on the composition of the academy's management team and their social status.



A record of Piram Seowon's presidents

late Joseon
43.3X29.7

Piram seowon wonjang seonsaengan is a record of the 10 presidents who served the academy, including its first president, Song Jun-gil. It records their names, family origins, the years they were born, government posts they held, and their posthumous titles. During the 17th and 18th centuries, the presidents of Piram Seowon were appointed by prominent figures in the central government.



Slave genealogies for Piram Seowon

1745-1802
7.0X31.3 (1 volume)

Nobibo records the names and genealogies of slaves who worked for Piram Seowon in the 18th century. It is the only extant record of slave genealogies in Korea. It records their sex, age, spouse, residence, and type of slave ownership, as well as information about escaped slaves.



List of academy slaves

1846
33.7×29.2

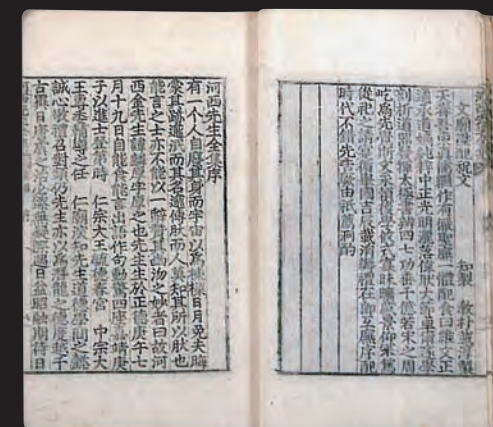
Nobi-an lists 30 slaves who worked for Piram Seowon in 1846. However, in actuality, they were commoners who paid financial tribute to Piram Seowon in return for an exemption from military service, a measure Piram Seowon took to secure needed finances.



Printing blocks for the collected works of Kang Ik

1568
97.5×62.3 (3 blocks)

These printing blocks are engraved with an ink painting of bamboo, a painting bestowed to Kim In-hu by King Injong. There are three printing blocks needed to recreate this painting. Records show the printing blocks were produced in 1568 and 1770. This gives us some information on how woodblock engraving had changed over time.



Collected works of Haseo Kim In-hu

1686
26.4×19.0 (7 volumes)

Haseo seonsaengiip, stored at Piram Seowon, is the second edition published in 1686 by Piram Seowon. It was published by Kim Su-hang, along with descendants of Kim In-hu, and was based on the first edition published in 1568. The second edition was reorganized into 14 volumes by adding an appendix and 9 volumes of supplementary writings called "Byeoljip" Piram Seowon published the set from printing blocks.



A book edited by the king

1797
46.1×29.5 (5 volumes)

In 1797, King Jeongjo personally selected important passages from the five Confucian classics and published them under the title Obaek gyeongpyeon after adding a preface he wrote himself. It is comprised of five titles in five volumes. The set Piram Seowon has was bestowed by the king.

Printing blocks for the complete works of Haseo Kim In-hu

1568-1802
53.0×20.5 (2nd edition) (total 650 blocks)

Piram Seowons collection of printing blocks for Haseo seonsaeng jeonjip amounts to 650 blocks as follows: One block from the first edition (1568); 258 blocks from the second edition (1686); 391 blocks from the third edition (1802)



Verse couplets compiled by Kim In-hu

16C
27.8 × 17.7 (13 blocks)

Published in 1568, Baengnyeong chohae contains 100 verse couplets Kim In-hu selected for beginning students. They were selected from old seven-character poems composed by various Chinese writers and then translated into Korean. The printing blocks for this book are stored at Piram Seowon. These 13 printing blocks are owned by Piram Seowon. They are thought to have been produced in 1568, making them the oldest printing blocks for Korean translations of Baengnyeong chohae.



Printing blocks for Kim In-hu's Chocheonjamun

1610
25.0×66.0 (18 blocks)

Printing blocks for the Chocheon jamun or Thousand Character Classic in Cursive Script were produced in 1610. Eighteen blocks remain at Piram Seowon, each block having 4 lines with 5 characters in each line. Kim In-hu's rendering of cursive script, based on the handwriting of Tang-dynasty calligrapher Yan Zhenqing, is said to have been written in 1537 at Yeondae-am Hermitage. Kim's handwriting was known to be a model for many scholars in the Honam region at that time.

Writing the eulogy

In some academies, the eulogist writes the eulogy either inside or outside the shrine in the presence of the first wine officiant.



The first wine officiant checks the food arrangement

The first wine officiant enters the shrine and checks whether the food offerings are arranged properly.



Burning incense

Hie first wine officiant, guided by an attendant, puts a piece of incense into the incense burner and offers it, repeating this two more times. Burning incense is meant to greet the spirits with its fragrance.



Offering the first libation

The first wine of Rciant offers the first goblet of wine in front of the spirit tablet. When the first wine officiant kneels before the spirit tablet after watching the wine being poured into the goblet, the ceremonial attendant delivers the goblet to the first wine officiant. He takes it and raises the goblet to his forehead and toward the spirit tablet. Then the first wine officiant returns the goblet to the attendant who then places it in its designated position (the westernmost on the table).



Partaking of the food and drink

In some academies, instead of taking the goblet of the first libation, the first wine officiant drinks the wine brought to him after it is poured into a separate goblet by attendants at the libation stand. The attendants then approach the table holding a knife and cutting board and cut a small piece of meat for the Eumbongnye.



Recitation gathering

At Piram Seowon, the three officiants and all attendants gather in the lecture hall a day before the memorial rite and take turns reciting passages from the classics they enjoy reading everyday. On the day of the memorial rite, each composes a poem on a given theme and recites it to the group. This is only done at Piram Seowon to revitalize respect for the former sages and their teachings.



Reading the eulogy to subordinate spirit tablets

At Piram Seowon, at the offering of the first libation, the eulogy is read not only to the main sage but also to the subordinate sages. In other academies, the eulogy is only read to the main sage



Dividing the sacrificial offerings, Bunporye

At Piram Seowon, when the memorial rite is over, they conduct a ritual of partaking of the sacrificial food in the lecture hall. When an attendant places meat on each table in front of each participant, it is received by offering a half bow. After the attendant serves a cup of wine to all participants, they drink together at the same time. Then all of them stand, offer a half bow to each other and sit down. Then they take turns reading the Bailudong Academy Regulations. 白鹿洞學規.



Outstanding architectural layout using natural topography

Dodong Seowon in Dalseong

- Location: 726, Gujiseo-ro, Guji-myeon, Dalseong-gun, Daegu
- Established: 1568 (1st year of King Seonjo)
- Chartered: 1573 (6th year of King Seonjo), rechartered in 1607 (40th year of King Seonjo)
- National designation: Historic Site No. 488 (Oct. 10, 2007)



Dodong Seowon proves the specific aspects of the seowon education method, and excellently implements the architectural arrangement of seowon using a slope. Creating multiple platforms for each building and using them to visually accept the external natural scenery well shows the technique of creating a seowon on a slop.

Object for memorial rite: Kim Goeng-pil 1454-1504

Dodong Seowon represents the characteristics of Korean seowons in harmony with nature in terms of location and landscape, and shows the excellence of the layout of the seowon architecture in which the areas for veneration-learning-interaction are hierarchically arranged on a straight axis by maximizing the topographical conditions of the slope. This seowon achieved the artistic realization of the stylobate of the lecture hall, the smallest artistic plan, and the completion of landscape and Neo-Confucian architectural aesthetics such as mud walls.

Dodong Seowon was a seowon representing the central region of Gyeongsang-do centered on Daegu and Seongju, and was in a position to play a leading role in the issues of rural areas or the common interests of the people.

The lecture hall, shrine and wall of Dodong Seowon have been designated as Treasure No. 350, and in October 2007, the entire seowon was designated as Historic Site No. 488. Today, Dodong Seowon is evaluated as a representative Korean seowon in terms of location, scenery, and architecture.

Dodong Seowon and Hanhwondang Kim Goeng-pil

Dodong Seowon, dedicated to Kim Goeng-pil (1454–1504), a symbol of education for Confucian scholars, is the predecessor of Ssanggye Seowon, built in 1568 (1st year of King Seonjo) by the local scholars in Hyeonpung, the hometown of Kim Goengpil. Dodong Seowon received its official royal charter in 1573 (6th year of King Seonjo). When the seowon was destroyed by the Imjin War, it was renamed Boro Seowom and rebuilt in 1604 (6th year of King Seonjo). Afterwards, in 1607 (40th year of King Seonjo), it received its official royal charter again and renamed 'Dodong', which means 'Neo-Confucianism came east' and enshrined the mortuary tablet in 1610 (2nd year of Gwanghaegun). In 1678 (4th year of King Sukjong), Jeong Gu, who played a major role in the reconstruction of the seowon, was enshrined.

Hanhwondang Kim Goeng-pil, who was enshrined in Dodong Seowon, was a representative figure of the scholars of the late 15th century and is one of the Five Wise Men of the East. He is evaluated as a Confucian scholar who succeeded the tradition of Joseon Neo-Confucianism, and his status can be seen from the fact that Toegye said, "his education in Neo-Confucianism is not something that younger students dare to guess. It is undoubtedly the best among modern Neo-Confucianism." He played an important role particularly in the dissemination of elementary school education and in the production of leaders in the reformed politics of King Jungjong represented by Jo Gwang-jo and Kim An-guk.

In 1610 (2nd year of Gwanghae-gun), when he was enshrined in the Confucian shrine, he was confirmed as a person who succeeded the tradition of Joseon Neo-Confucianism by being located in the position of Suhyeon among the Five Wise Men of the East. From this point of view, Dodong Seowon, which enshrined him, has no choice but to have a high historical status.

On the other hand, Hangang Jeong Gu (1543-1620), who was enshrined together, was a person who embodied the practical Neo-Confucianism left by Kim Goeng-pil in Dodong Seowon, and was a scholar representing the Yeongnam School after Toegye. His will to succeed Kim Goeng-pil appeared in various ways such as the compilation of Yeonbo, Saurok and Gyeonghyeonsongnok, the operation of Cheongok Seowon in Seongju and the reconstruction of Dodong Seowon. In the process of rebuilding Dodong Seowon, he made efforts to enhance the authority of Dodong Seowon and the academic status of Kim Goengpil by providing financial support, writing Bongsanmun and making plaques by collecting handwritings of Toegye.

Scenery and Plaques of Dodong Seowon

The architectural composition of Dodong Seowon shows a typical seowon composition based on the slope of low front high back. Therefore, the hierarchy between the buildings is distinct and the axis of the building arrangement is clear. Dodong Seowon faces northeast with back to Dani Mountain and facing Nakdonggang River. It has very good conditions to bring the open scenery into the seowon area.

This is a case of artistically sublimating the frontal location found in Jungjeongdang lecture hall and Suwolru gate tower, and Dodongseowon architecturally completed the nature-friendly location.

In addition, Dodong Seowon made use of the sloped terrain to build a layer by stacking pillars and placing buildings on it. The interaction area represented by Suwolru, the learning area composed of a lecture hall and dormitories, and the veneration area where the shrine is located are arranged around the axis in a hierarchical manner with the pavilion, inner gate, lecture hall, main gate and shrine in order.

In the shrine, the mortuary tablet of Kim Gong-pil is placed in the center and the tablet of Jeong Gu is in the left. Jungjeongdang lecture hall, the central space of the seowon, symbolizes Jung (moderation), and Jeong (rightness), while Geoinjae and Geouijae dormitories symbolize Yin (gentleness) and Ui (justness). This is derived from Taegeukdoseol by Zhou Dunyi, who said, "the sage stabilized all sorts of things with Jung, Jeong, Yin, Ui and set the standard of a person based on quietness.

There are two plaques hanging on the front and inside front of the Jungjeongdang. The plaque on the front is an engraving of Yi Hwang's writing, and the reason for hanging it was recorded by Jeong Gu, and the writings on the plaque hanging on the inside front was written by Bae Dae-yu, a provincial governor of Gyeongsang-do. The writing on the plaque of Jungjeongdang lecture hall was written by Bongjoha Yi Gwanjing. There are royal orders of King Sukjong, as well as Kim an-guk sipan, in which Kim An-guk, a governor of Gyeongsang-do, said that scholars in Hyeonpung regarded Kim Goeng-pil's study as the best in the world, Baengnokdonggyu, Gukgi and Seowongyumok hanging on the wall of the lecture wall.

Unlike other seowons, the stylobate of the Jungjeongdang is engraved with turtles and dragons, and the bricks are also decorated with various patterns, so you can see the creative decoration techniques to complement the overly refined seowon architecture. The stylobate is composed of base stones at the bottom, face stones in the middle, and thinly stacked flat stones on the upper side. The face stones are stacked in different sizes and colors to bite each other, and between the face stones, there are four dragon heads holding magic pearl and fish. In addition, there is a squirrel-shaped sculpture along with a single flower called Seho. The fence in the seowon, designated as Treasure No. 350, is a beautiful earthen wall.

Old Books, Books and Woodblocks

The materials in the possession of Dodong Seowon include ancient documents, written works, woodblocks, plaques and handwritten documents. Old documents reveal the fact of the establishment of the seowon, its organization and operation, its economic foundation, and its relationship with rural communities. A total of 215 pieces and 105 kinds remain.

『DodongjungchangsaJeok』, which shows the early history of the seowon, is a collection of letters and circulars sent by students to local officials and teachers, funeral orations, president recommendations, etc. As the documents from the early period of the reconstruction of the seowon were damaged over time, they were collected and rewritten in the year of the Dog.

The seowon's documents on human composition and organization and operating system include 『Woniman』 (1 title), 『Ipwonnok』 (2 titles), 『Chamjerok』 (8 titles), 『Alsarok』 (24 titles), 『Bunhyangnok』 (1 title), 『Donsarok』 (2 titles) and 『Simwonnok』 (22 titles), and they are relatively well kept compared to other materials.

Documents related to economy include 『Tojian』, 『Nobi-an』, 『Wonsokan』, 『月次鐵物錄』, an important document that contains the situation regarding the hardware paid to the seowon by the industrialists belonging to the seowon, 『Jeongan』 (17 titles), 『Byeolbojeongan』 (11 titles), 『Dunjogi』 (7 titles), 『Dogichaek』 (5 titles), etc, which show detailed financial situation of the seowon economy.

Documents related to education are 8 kinds, including 『Yukyeong jaewanuijeolmok』, 『Hakgye-an』, and new and old editions of 『Gyeonghyeonnok』, which show part of Dodong Seowon's publishing culture, and 『Jeompiljae seonsaeng muninnok』.

Dodong Seowon strictly follows eumbongnye or junrye, a component of observance procedures. Junrye is a ceremony to honor the merit and virtue of the gods by sharing and tasting the food offered to the gods after completing the rite. Dodong-seowon is the prime example of this veneration practice, which is still conducted today.

With the great number of required steps in the observance order and all participants taking part, eumbongnye demands considerable time and effort and is conducted within a solemn environment. The process is quite different from that of other seowons, so it provides an exemplary model that has been carefully passed down in respect for the spirit of veneration and sustaining yehak philosophy. Also, Kim Goeng-pil's gravesite is near Dodong-seowon, allowing the veneration rites at the shrine and gravesite to be combined. In addition to the spring and autumn veneration rites, a memorial service is held before Kim Goeng-pil's gravesite on October 2 of the lunar calendar.



Neo-Confucianism
comes East,
Dodong Seowon

1607
40.0X160.0

This name plaque was bestowed by the king in 1607 when the academy received its official royal charter. The name “Dodong” implies that the scholarship of Kim Goeng-pil makes him the patriarch of the Eastern “learning of the Way.” The calligraphy was rendered by Bae Dae-yu.



The name plaque
of Dodong Seowon,
extracted from
Toegyees writings

early 17C
40.0X160.0

This name plaque hangs on the facade of Dodong Seowons lecture hall. Jeong Gu, a disciple of Toegye Yi Hwang, examined the Chinese characters in Toegyees writings and used them to compose the name of the academy. Jeong Gu lamented the fact that Yi Hwang had not been able to establish an academy for Kim Goeng- pil. That motivated him to produce the academys name plaque from Toegye Yi Hwangs writings.



The name plaque
of the lecture hall,
Jungjeongdang

17C
40.0X160.0

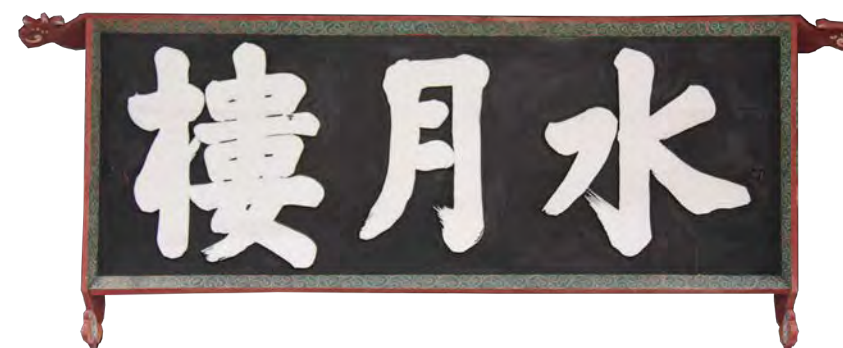
The name plaque of Dodong Seowons lecture hall, Jungjeongdang. “Jungjeong” means “to practice uprightness that does not deviate even in the slightest way.” The calligraphy was rendered by Yi Gwan-jing in the late 17th century.



Hwanjumun and its earthen
wall, both designated
Korean treasures

16C
40.0X160.0

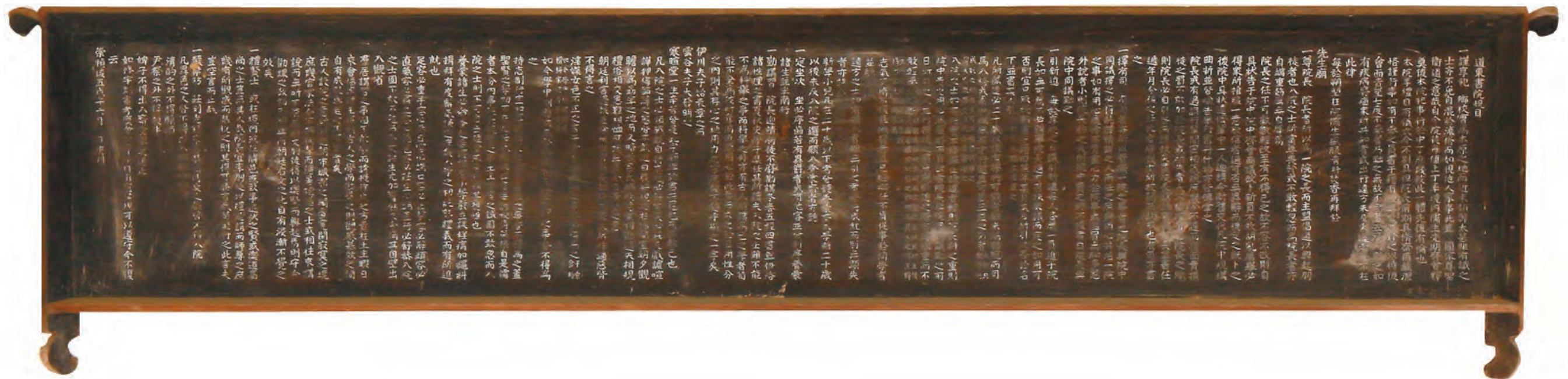
This is the name plaque for the inner gate, Hwanjumun, that leads to Dodong Seowons study compound, Jungjeongdang. The name “Hwanju” comes from a poem by Kim Goeng-pil, which says, “to call forth the master of ones mind (self) so as to keep one awake.” The earthen wall attached to it is an attractive structure and both the inner gate and the wall have been designated Korean Treasure No 350.



Suwollu,
established in 1849

1849/1974
40.0X160.0

The gate-pavilion called Suwollu was constructed in 1849. “Suwol水月” comes from a poem by Zhu Xi and refers to a state of mind that is pure and uncontaminated by selfish desires, like the moon reflected in the water. It has been renovated and rebuilt several times. The current structure was built in 1974.



Detailed regulations of Dodong Seowon

1918
52.0X210.0

This plaque lists Dodong Seowon's academic regulations, compiled by Jeong Gu, a leader in the effort to establish the academy. It lists all the regulations involved in operating the academy. Compared to other academies, these regulations are more detailed; a unique characteristic of Dodong Seowon. The current name plaque was reproduced in 1918.



The reason for Dodong Seowon's two name plaques

1607
98.0X250.0

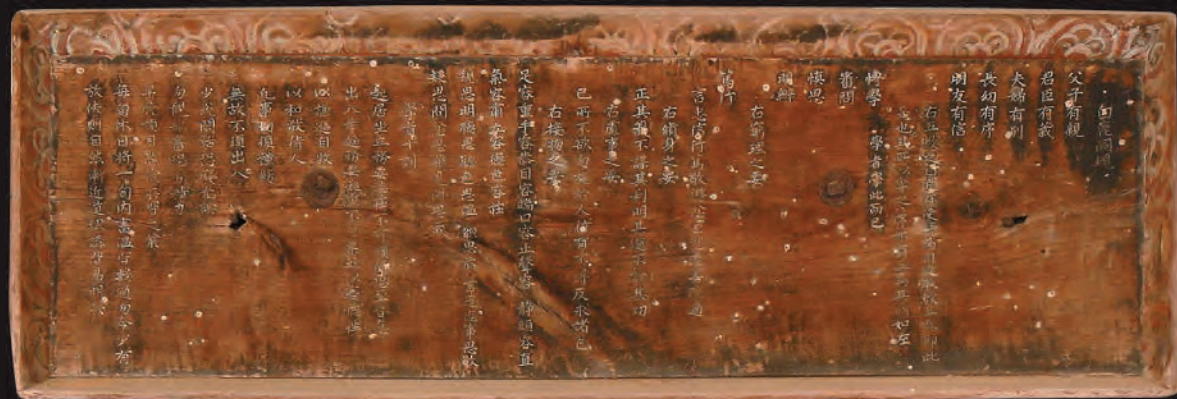
The document inscribed on this plaque was compiled in 1607 by Jeong Gu, a leader in the effort to establish Dodong Seowon. In the text, he describes why the two name plaques came to be displayed together: one plaque bestowed by the king and the other produced by Jeong Gu after examining Yi Hwangs letters. He also expressed his wish that all people who see these plaques may come to admire the scholarship and virtues of Kim Goeng-pil; also that the teaching of "the Way in the East" lasts for many generations.



Ridge beam scroll of Suwollu

1849
55.0X136.0

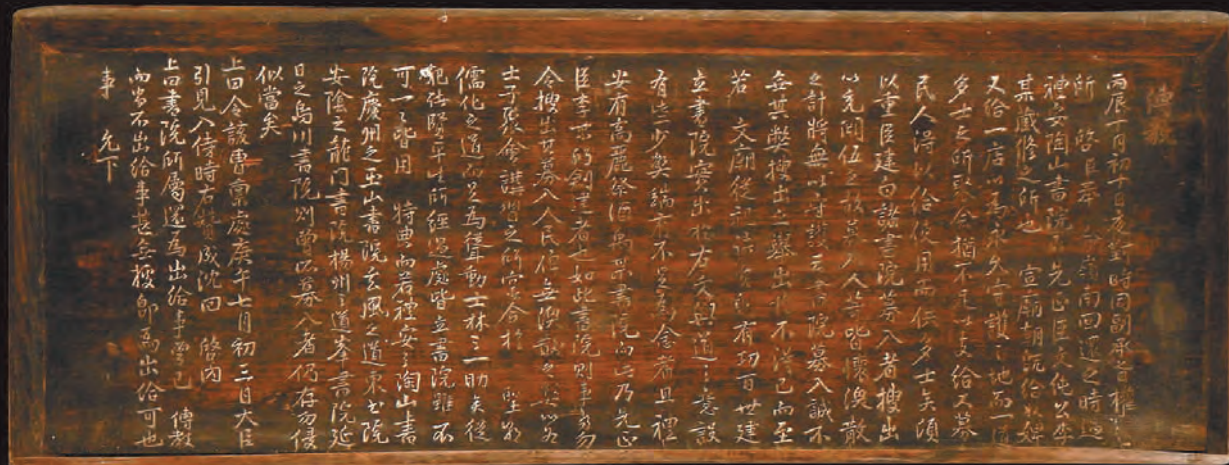
Penned by Yi Won-jo when Suwollu was established in 1849, the ridge beam scroll (sangnyangmun) describes the progress of its construction and the superb scenery seen from Suwollu. It also expresses the wish that the academy's teachings and traditions will flourish and be passed down for many generations.



Zhu Xi's Bailudong Academy Regulations

unknown
39.0X120.0

This plaque hangs in Dodong Seowons Jungjeongdang. It records Zhu Xi's Bailudong Academy Regulations and the "ten admonishments for scholars." It also lists the five moral rules noble men should observe as well as the five educational objectives, including attainment of the utmost principle, self-cultivation, and how to harmonize with all things in ones immediate environment. By adding the ten admonishments for scholars, it presents a code of conduct for students to follow in their studies and in daily life.



Plaque engraving of a royal decree

16C
40.0X160.0

In 1676, King Sukjong issued a royal decree ordering that academy students must not abuse their privileges to avoid taxes, corvee duties and the military draft. This decree was engraved on a plaque and hung at that time.



Collected documents from Dodong Seowons early years: Dodong seowon changgeonsi munjeok and Jungchang sajeok

1604-1720
36.5X22.5

These two documents are collections of petitions and letters written to the government by Dodong Seowon students between 1614, around the time of the academys inception, and 1720. They are important as they contain full accounts of the establishment of Ssanggye Seowon, Dodong Seowons predecessor, and the renovation process of Dodong Seowon.



School register of Dodong Seowon Ibwonnok

1610-1907
44.6 X 26.6

In this register, titled Ibwonnok, records the names of students who studied at Dodong Seowon, the dates they entered the academy and the people who recommended their admission. The register shows the prudent procedure of student recommendations and the strict selection process.



List of ceremonial attendants who performed memorial rites

1610-1803
34.0X23.3

Bongansi jejipsa bunjeonggi contains the names of the attendants who helped with the offering of memorial rites from 1610 to 1803, as well as the roles they performed. The document also has a letter to the king written by an official of Dodong Seowon, which asks permission to enshrine a Confucian scholar named Jeong Gu in its shrine.



List of participants and attendees at memorial rites

1611-1651
24.8X20.1 (8 volumes)

Consisting of 8 volumes, Chamjerok contains the names of people who attended various memorial rites performed by Dodong Seowon, either at its shrine or before the graves of those enshrined at the academy.



Slave register of Dodong Seowon

early 17C-1702
33.5X23.0

Nobi-an lists the names of slaves owned by Dodong Seowon during the 17th and 18th centuries. It also contains the slaves' ages, family members, residences and the background of how the academy acquired them. Along with the land, slaves provided an important economic foundation for the academy. Nobi-an informs us how the academy managed their slaves, as well as the academy's economic scale and changes.



Promotion of learning to raise talented

1787-1789
35.0X24.0

Yugyeongjae wanui jeolmok stipulates the operation of Dodong Seowons Yugyeongjae, its educational budget and regulations from 1787 to 1789. It clarifies aspects of Dodong Seowons educational activities.



List of goods paid to the academy

丙辰-己卯
22.2X21.0 (1 volume)

Wolcha cheolmullok contains lists of goods paid to the academy by the forest rangers who belonged to Dodong Seowon from the year of “byeongjin” to that of “gimyo.” It also records, in chronological order by month, the regulations concerning payment in goods, as well as items and quantity of goods, paid by the rangers.



List of donations for Dodong Seowons renovation

1803
34.7X23.0, 33.0X28.3

Jungsu mullyeok dochong records all the donations for the renovation of Dodong Seowon in 1803, donations made by county schools, academies and family clans from various regions. These records shedlight on the fact that the renovation of Dodong Seowon was completed by the active support of the Confucian literati in the neighboring regions.



List of names of Dodong Seowons study group members

1854-1867
32.0X29.0

Hakgye-an lists the names of people who participated in the study groups from 1854 to 1867, as well as their dates of birth and pen names. Dodong Seowons study groups were organized by the local Confucian literati to promote learning and facilitate its educational function.



Registers of Dodong Seowons students: Moiban and Jabi-an

19C
35.6X29.0 (12 volumes)

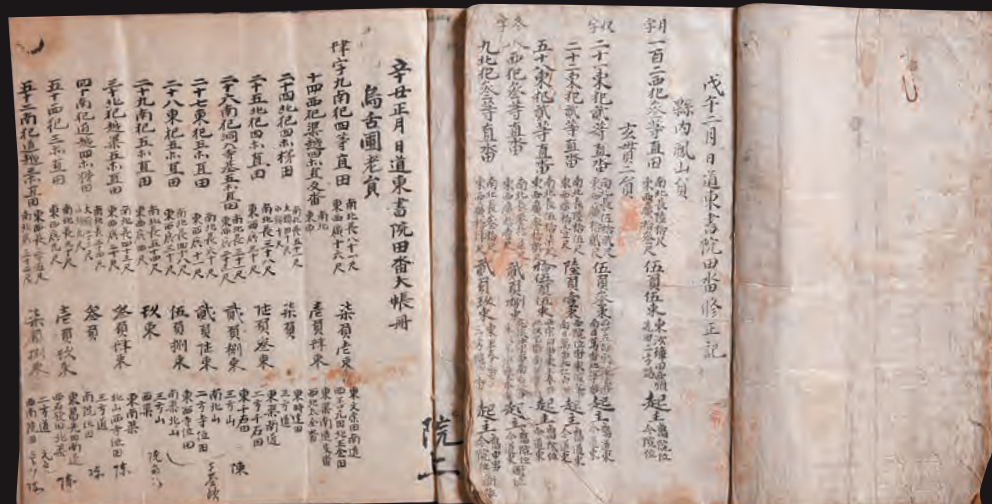
These are lists of commoners who belonged to Dodong Seowon in the 19th century. They helped with the economy of the academy by taking care of various tasks within the academy or by making monetary payments in return for their exemption from military or corvee duties.



Dodong Seowons
land registry

1661
35.5X31.5

This document was compiled in 1661, the 2nd year of King Hyeongjongs reign. It gives us an idea of the size of the academys farmland holdings. It records 24 parcels of land scattered within Gyeongsang-do Province, arranged by usage. Their total land holdings at the time amounted to 10 gyeol, 43 bu and 4 sok.



Dodong Seowons record
of land management

1678
36.0X21.5

This is the management record of Dodong Seowons 24 parcels of farmland. Compiled in 1678, the 4th year of King Sukjongs reign, it records the names of farmers who cultivated each parcel of land according to their assigned lot numbers. It gives us a glimpse into the size of Dodong Seowons farmland holdings and their management in the middle and end of the 17th century.

Assigning duties to each person in the lecture hall

In the lecture hall, Bunjeongriye(分定違)a ritual to divide up and assign duties for the memorial rites, is performed. First, they check to see if all people recommended as attendants are present and then make a list of duties. When the list is completed and confirmed by the three wine officiants, it is posted on the wall of the lecture hall.



Ceremonial inspection of the sacrifice at theSaengdan

At Dodong Seowon, a stone structure called a Saengdan is located to the left of the lecture hall. They place a mat on top of this and put the pig on the mat. All ritual participants gather here to inspect the pig. This is the ritual of Seongsangnye. These days the pig is tied to the Saengdan for inspection.



Bo

Bo is a rectangular rice container and usually made of brass. Bo and gwe constitute a pair and are placed between the byeon and du. The bo is placed to the left of the spirit tablet.



Gwe

Gwe, a round container for millet, is made of brass. Bo and gwe constitute a pair and are placed between the byeon and du. The gwe is placed to the right of the spirit tablet.



Huijun

Huijun is a cow-shaped brass jar which holds the rice wine to be used for the first libation. In it, Dodong Seowon puts clear water to be used for cleansing the goblets.



Sangjun

Sangjun is an elephant-shaped brass jar which holds the rice wine to be used for the second libation. In it, Dodong Seowon puts clear rice wine which is used for all three libations.



Gentlemen robes (dopo)

Because seowon memorial rites are mostly conducted by Confucian scholars who have no government post, they wear gentlemen robes and Confucian scholars 5 hats. However, the three wine of Rciants of Dodong Seowon wear dark blue robes to differentiate themselves from other attendants.



Wine officiants enter and exit the shrine through the eastern doors

As Dodong Seowon observes the principle of “enter and exit through the east,” the officiants climb the eastern stairs and enter the shrine through the eastern doors. They exit the same way. There are access stairs for the central and eastern doors but none for the western doors.



Reading the eulogy

In some academies, only the first wine officiant and the eulogist kneel down in front of the spirit tablet while the rest of participants and attendees remain standing and listen to the eulogy.



Burning the eulogy and the sacred gift

At Dodong Seowon, a niche is dug into the western wall encircling the shrine, halfway up the wall. This is where the eulogy and sacred gift are burned. Most academies dig a pit in the ground; only Dodong Seowon dug a niche into a wall.



Grave rite offered at the grave of the main sage

At Dodong Seowon, other than the biannual memorial rites, they also conduct a grave ritual at the grave of its main sage, Kim Goeng-pil, located behind the academy. The grave rituals were previously conducted on the tenth day of the third lunar month and the second day of the tenth lunar month. However, nowadays, the grave ritual is offered only in the autumn.



Partaking of the sacrificial food, Junnye

At Dodong Seowon, after the memorial rite is over, all ritual participants share the food which has been enjoyed by the spirits and honor the merits of the spirits. In accordance with the instructions of the master of ceremonies, the cups of the officiants and participants are filled three times. Then, all of them offer a half bow to each other and drink. That concludes the Junnyey after which they eat.



Whose role was expanded from an educational institution to a place to gather public opinions

Byeongsan Seowon in Andong

- Location: 386, Byeongsan-gil, Pungcheon-myeon, Andong-si, Gyeongsangbuk-do
- Established: 1614 (5th year of Gwanghaegun)
- Chartered: 1863 (14th year of King Cheoljong)
- National designation: Historic Site No. 260 (March 31, 1978)



Byeongsan Seowon proves its function not only as an educational institution, but also as a center for scholars' activities, including Maninso and other public forums. Mandaeru, which is large enough to accommodate many scholars, has excellent harmony with the natural landscape.

Object for memorial rite: Ryu Seong-ryong 1542-1607

Byeongsan Seowon in Andong, Gyeongsangbuk-do, was built in 1614 (5th year of Gwanghaegun) by local scholars and served as a public forum for the creation of writing Maninso, etc. It shows the excellence of upper floor architecture of the Korean seowon through Numaru architecture called Mandaeru in harmony with nature. This seowon is dedicated to Ryu Seong-ryong and his son Ryu Jin, and Pungak Seodang, built in 1563 (18th year of King Myeongjong), is its predecessor. When Ryu Seong-ryong, who served as a prime minister and led the wartime government during the Imjin War, passed away, his disciple Jeong Gyeong-se and local scholars built Jondeoksa behind Seodang to commemorate his deeds and built Byeongsan Seowon in 1614 (5th year of Gwanghaegun). Subsequently, Ryu Jin, the son of Ryu Seong-ryong, was enshrined, and in 1863 (14th year of King Cheoljong), the seowon received its official royal charter and became a representative seowon of Yeongnam area.

Byeongsan Seowon holds many materials that show the actual operation of the seowon, and the old buildings boasting outstanding architectural beauty maintain their original form, so their historical and cultural value is very high. In addition, it faces the magnificent Byeongsan Mountain and provides a beautiful view to those who visit Byeongsan Seowon.

Seo-ae Ryu Seong-ryong

Byeongsan Seowon is a seowon dedicated to Ryu Seong-ryong, who was a scholar and politician. Ryu Seong-ryong served as a prime minister and Dochechalsa in the late 16th century and made outstanding achievements during the Imjin War. He was evaluated as a prodigy from an early age, and as he grew up, he became a disciple of Toegye Yi Hwang, the leader of the Yeongnam School. During the Imjin War, Ryu Seong-ryong fully demonstrated his abilities as a government official. The fact that he unconventionally recommended Yi Sun-sin for Jeollado Jwasusa can be said to be the highlight of his people skill. When the Imjin War broke out in 1592, Ryu Seong-ryong served as both Dochechalsa and prime minister. He was once suspended after being attacked by political opponents during the war, but he led the wartime government to protect the country that was in the midst of a crisis, and he was evaluated by people as ‘Ilinjiha Maninjisang’ (Under one person and above the rest). He did not neglect his academic research, and he wrote several books. Among them, 『Jingbirok』 is a valuable resource that cannot be left out in examining the Imjin War.

Ryu Jin (1582–1635), who was enshrined in Byeongsan Seowon along with Ryu Seong-ryong, is the third son of Ryu Seong-ryong. Although he did not serve as a dignitary, he was praised for his faithful life as a descendant of meditation scholars, and he passed on his father's academic achievements to his descendants. The government, hearing about Ryu Jin's academic achievements, even hired him without an exam. Due to his achievements, he was able to be enshrined in Byeongsan Seowon, where his father's mortuary tablet was enshrined.

Landscape ‘Byeongsan Mountain’ and Layout of Buildings

Byeongsan Seowon is located at the foot of Mountain Hwasan facing south. Nakdong River flows from east to west in front of the seowon, and Byeongsan Mountain faces the seowon on the opposite side. Gugokwonlim is famous on the Nakdong River flowing through Hahoe Village, and it is called ‘Hahoe Gugok’. Byeongsan is the first stage where this ‘Hahoegugok’ begins. As the best of Hahoe Gugok, the scenery of Byeongsan Seowon is superior to any other seowons.

In front of the Seowon is a wide sandy beach, and the Nakdong River flows slowly. And across the river, Byeongsan Mountain in the shape of a folding screen is facing, which overwhelms those who see it. If you climb Mandaeru pavilion of Byeongsan Seowon, you can enjoy the picturesque scenery of Byeongsan Mountain at a glance, and it reminds of Zhu Xi's Muigugok and Muijeongsa.

Dodong Seowon is located on a slope where the land is gradually elevated from the entrance to the back. To harmonize well with the surrounding landscape and topography, the areas of veneration-learning-interaction have a harmonious spatial composition. It is a typical jeonhakhumyo and Sangmyohahak style in which buildings with veneration function are placed in the rearmost part and learning area is placed in front of it.

As the veneration areas in Byeongsan Seowon, there are Jondeoksa shrine and Jeonsacheong. The mortuary tablets of Ryu Seong-ryong and Ryu Jin are enshrined in Jondeoksa, and Jeongryodae illuminates the darkness in front of Jondeoksa. The learning area is comprised of Ipgyodang lecture hall, Dongjikjae and Jeongheojae dormitories, and behind Ipgyodang is Jangpangak repository of books and relics. Ipgyodang lecture hall is the central building in Byeongsan Seowon. When you climb Ipgyodang, you can see Nakdong River and Byeongsan Mountain outside the pavilion.

Mandaeru pavilion represents the interaction area. “Mandae” is a quote from the phrase “The blue cliffs are worth seeing late in the afternoon” in a poem by Du Fu of the Tang Dynasty. The view of Byeongsan Mountain and Nakdonggang River from Mandaeru is truly spectacular. Here, Confucian students had a meeting to interact and write poetry. Byeongsan Seowon’s spatial composition and building arrangement harmonize veneration-learning-interaction, aiming for the ideal of ‘unity of heaven and people’ in which nature and humans become one.

Meaning of the Name Byeongsan Seowon

Seowon is a space to explore the truth of learning. The name of each building placed in Byeongsan Seowon contains the mindset and ideals of Confucian scholars who must search for the truth. The process of quest for truth is implicated from the outer gate to the shrine.

Bokryemun, the name of the outer gate of Byeongsan Seowon, is a quotation from 'Geukgi Bokryewi-in' in the Analects of Confucius. It emphasizes the attitude of self-discipline to practice the teachings of becoming a sage through the study of the inner mind that casts away selfish desires, which is implied in Dongjik and Jeongheo dormitories.

Mandaeru, the most famous pavilion in Byeongsan Seowon, has a superb view of Byeongsan Mountain in front. The name Mandaeru is derived from Du Fu's poem, 'Chwibyeongmandae', which says, “The blue cliffs are worth seeing late in the afternoon” in Baekje Fortress Tower. Zhu Xi also said in the poem 'Mandaejeong' of 「Muijapyeong」 which depicts the scenery of Muijeongsa, “I climbed the top of Namsan Mountain with a stick, and Mandaebong is in the distance. The blue and steep figure stands tall in the cold sky, but the setting sun illuminates the blue cliffs.” Seeing the evening sun obliquely illuminating the cliff spread like a folding screen, Du Fu and Zhu Xi felt the vitality of the mountain more clearly, and they were able to feel it at Byeongsan Seowon as well.

Ipgyodang, the name of the lecture hall, means to set up the teachings of sages that students of Confucianism should learn. There are dormitories named Gyeonguijae on the left and Myeongseongjae on the right. Kyunguijae emphasizes the academic attitude to always be awake, be careful, and value righteousness

by quoting the phrase, 'Virtue is not lonely when respect and righteousness are properly established.'. from Zhou Yi. Myeongseongjae is the room where the principals of the seowon resided, and Myeongseong is quoted from the phrase ‘A sage enlightens a person, and an enlightened person becomes a sage.’ to make it the ultimate goal of students studying at Byeongsan Seowon. In front of Ipgyodang, there are Dongjikjae and Jeongheojae which are the dormitories of Confucian scholars in the seowon. 'Dongjik' and 'Jeongheo' imply the meaning of achieving righteousness through self-discipline and point to the important mindset that Confucian students must have.

At the highest point of Byeongsan Seowon is the shrine where the mortuary tablets of ancient sages are enshrined. The shrine is named Jondeoksa. 'Jondeok' is a name given to honor the virtues of Ryu Seong-ryong and Ryu Jin, who searched for the truth before the Confucian scholars of Byeongsan Seowon.

Byeongsan Seowon, a Place for Public Debates

In the Joseon Dynasty, public opinion politics based on Neo-Confucian justification was advocated. The subjects of public debates were local scholars, and the seowon was a very important place where such public opinions were gathered and discussed. Byeongsan Seowon is considered a special case of expansion into a public forum during the development of Korean seowon. Byeongsan Seowon was famous as a place for such public debates. Whenever there was an important political debate in the country, the scholars in Yeongnam area gathered public opinion centered on the Byeongsan seowon, which was the first seowon in Korea to file a joint petition of thousands of people, and served as a public forum to form, synthesize, and calculate local public opinion. Various ancient documents stored in Byeongsan Seowon show how Byeongsan Seowon gathered and coordinated public opinions in the region.

The representative examples are Hoetoebyeonmuso and Bokjeso. In 1611, the northern faction tried to remove the mortuary tablets of Hoejae Yi Eon-jeok and Toegye Yi Hwang, which were enshrined in a Confucian shrine, and many scholars protested against it. At that time, An Dong-gwon's students also filed

'Hoetoebyeonmuso' against it, and the gathering place of 'public opinions' reflected in this appeal was Byeongsan Seodang, the predecessor of Byeongsan Seowon.

Byeongsan Seowon became a forum for public discussion during the Yesong controversy between the western faction and the southern faction over the issue of mourning system during the reign of King Hyeonjong. When the Yeson controversy broke out, scholars from all over the country filed appeals to support their own faction. Among the appeals filed by southern faction, the most representative one was 'Bokjeso', which was promoted based on Byeongsan Seowon. Under the leadership of Ryu Won-ji and Ryu Se-cheol, Socheong, a building for appeal, was established in Byeongsan Seowon, and the number of scholars who jointly signed this appeal was over 1,000. This one was larger than any previous appeals and shows the social status of Byeongsan Seowon, which became a representative venue for public debates.

Written Works, Woodblocks and Old Documents

The documents stored at Byeongsan Seowon were moved to Yeongmogak relics exhibition hall of Chunghyodang, the head house of Ryu Seongryong, in Hahoe Village in 2004, and then to Korean Studies Advancement Center. Originally, the old books were kept in the library inside Seojae dormitory that is located to the right of Ipgyodang lecture hall. In 1969, the written works stored at Byeongsan Seowon were 1,071 kinds and 3,039 titles, including 71 kinds of Confucian classics, 52 kinds of historical books, 174 kinds of biographies, 54 kinds of Confucian scholar books, 3 kinds of astronomical books, 4 kinds of medical books, 1 kind of Taoism book, 8 kinds of encyclopedias, 693 kinds of collections of literary works and 11 other kinds.

Among the documentary heritages, the most noteworthy are the writings of Ryu Seong-ryong. 'Jingbirok' designated as a national treasure and 'Nanhu jamrok', 'Jinsarok', and 'Gunmunnok', designated as treasures, record various events Ryu Seong-ryong, who served as the Yeonguijeong and Dochechalsa, experienced during the Imjin War and have important historical value for the study of the Imjin War.

A total of 1,907 blocks and 25 kinds of woodblocks are being handed down at Byeongsan Seowon. Among them, Seo-ae Ryu Seong-ryong's writings and collections of literature include 244 blocks of 『Jingbirok』, 46 old editions and 418 new editions of 『Seo-ae seongsaeng munjip』, 11 old editions and 83 new editions of 『Seo-ae seongsaeng byeoljip』, and 18 old editions and 74 new editions of 『Seo-ae seongsaeng nyeonbo』. Also, 67 blocks of 『修巖先生文集』, 31 blocks of 『修巖先生年譜』 and 48 blocks of 『修巖集』 by Ryu Jin, Seo-ae's son, and 183 blocks of 『拙齋先生文集』 by Joljae Ryu Won-ji, Seo-ae's grandson, and 224 blocks of 『Yimyeojae seonsaeng mumjip』 by Ryu Gyu, the sixth-generation son of Seoae, and 49 blocks of 『Ubok seonsaeng nyeonbo』 by Ubok Jeong Gyeong-se, who led the founding of Byeongsan Seowon, are noteworthy.

In addition, woodblocks related to Toegye, such as Dosan Geummunrok, and woodblocks, such as Dongmongsuji and Seonghaksipdo, and 140 blocks of Ori seonsaeng munjip, 48 blocks of annexes, 48 blocks of supplementary, 2 blocks of collections of handwriting by Ori Yi Won-ik, who defended Seo-ae Ryu Seong-ryong when Seo-ae was in danger of being removed from office due to an attack from the opposition and who refuted the injustice of resignation, were created by scholars in Andong and Yeongnam region and are preserved in Byeongsan Seowon.

Old documents stored at Byeongsan Seowon include 3 titles of 『Wonan yoram』, which contain guidelines for operating a seowon, and 『Byeongsan seowon gisa』 and 18 kinds of old books in booklet form. These show the characteristics of Byeongsan Seowon, which focused on its educational function, and data related to the educational function of the seowon in detail. Among them, 『Geojae-an』 and 『Gangan』 are the materials that show the aspects and evaluation methods of students studying at the seowon. 『Geojae-an』 is a record of lectures from 1781 to 1782, and 『Gangan』 is a record of lectures in 1789. 『Geojae-an』 is comprised of ‘Sinchuk Tongdok-an’ and ‘Sinchuk imin geojaean’, which record the books used in the lectures and the list of participating students. 『Gangan』 is a record of evaluating students. The above two materials shows that reading (Tongdok, which is similar to Yundok), boarding (Geojae) and test (Gogang) were performed in Byeongsan Seowon in 1781~1782 and 1789. The educational activities were developed in the form of intensive reading by providing accommodation to students for a specific period of the year.



The name plaque of
Byeongsan Seowon,
bestowed by the king

1863
78.3×226.0

This plaque was inscribed in 1863 when the academy received the name “Byeongsan” from the king. “Byeongsan” or “Screen Mountain” is the name of the mountain in front of the academy, which some liken to a screen. The calligrapher is unknown.



Jondeoksa, a shrine to offer
memorial rites to Seo-ae
Ryu Seong-nyong

unknown
82.0×171.0

This name plaque is for the shrine located at Byeongsan Seowon, established in 1614. “Jondeok” means “to admire the scholarship and virtues of Seo-ae Ryu Seong-nyong.” The “taegeuk” design (“great polarity” or “yin and yang”) is drawn on the three gates at the entrance of the shrine, and the “eight trigrams” are drawn on the gates’ pillars, which is very unusual.



The eastern dormitory,
Dongjikjae

early 17C
40.0X91.0

The name plaque of Byeongsan Seowons eastern dormitory. The term “Dongjik” comes from a phrase by Zhu Dunyi, which says, “to cultivate the mind through reverence and attain a state without selfish desires.” The calligraphy was rendered by Yi Ho.



The western dormitory,
Jeongheojae

early 17C
38.0X87.0

The name plaque of Byeongsan Seowons western dormitory. The term “Jeongheo” comes from a phrase by Zhu Dunyi, which says, “When the mind is free from desires, it is empty in stillness and straight in movement.” The calligraphy was rendered by Yi Ho.



Bongnyemun,
Byeongsan Seowons
main gate

early 17C
67.0X183.0

The name plaque for Byeongsan Seowons main gate, Bongnyemun. The name “Bongnye” comes from a phrase in the Analects of Confucius, which says, “One should overcome selfish desires and live in accordance with propriety and rites.” The calligraphy was rendered by Yi Ho in the early 17th century;



Mandaeru, a symbol
of Byeongsan Seowon

early 17C
78.5X202.0

The name plaque for Mandaeru, a building that epitomizes the architecture and natural beauty of Byeongsan Seowon. The calligraphy was rendered by Yi Ho. The term “Mandae” comes from a poem by the Tang poet Du Fu, which says, “The emerald-green screen should be faced late in the day.” The aesthetic beauty of nature is apparent when one stands on the upper floor of Mandaeru and looks out at the Nakdonggang River and Mt. Byeongsan.



Documenting the relocation
of Seo-aes spirit tablet

1630
50.0X132.0

Seo-ae Ryu Seong-nyong's spirit tablet was originally enshrined here in 1614 and moved to Yeogang Seowon in 1620. Then in 1629, it was relocated back to Byeongsan Seowons Jondeoksa Shrine. The document inscribed on this plaque was compiled by Yi Jun in 1630 to give a full account of the return of the spirit tablet.



List of officials in charge of Byeongsan Seowon

1592-1807 (4 volume)
27.0X23.0

Wonimnok bears the names of generations of presidents and administrators who operated Byeongsan Seowon. A total of three volumes, a mixture of original documents and copies, records from the early years of the academy to 1807. From this document we can deduce the operational structure and personnel organization of the academy.



Names of ceremonial attendants during the 17th and 18th centuries

1614-1639 26.5X29.5 (1 volume)
1658-1664 23.7X22.5 (2 volume)
1666-1698 21.5X24.0 (3 volume)
1723-1735 27.5X21.5 (4 volume)

Jipsarok contains lists of names of ceremonial attendants who participated in the spring and autumn memorial rites from 1614 to 1735. Four volumes are bound into a single volume.



Records related to the enshrinement of Seo-ae Ryu Seong-ryongs spirit tablet

1610-1614
39.0X24.5

Bongannok includes documents related to the enshrinement ceremony of Ryu Seong-ryong at Byeongsan Seowon. These documents, from 1610 and 1612, contain the duties and names of officers who were preparing the enshrinement. A document from 1614 contains orations.



School register of Byeongsan Seowon

?-1718
33.0X20.0

In this register, titled Ibwonnok, are the names of students who studied at Byeongsan Seowon from its inception until 1718. It also records whether each student passed the civil service examination or not.



Byeongsan Seowons slave register,
Wonnobi(chushoe)an

1663~1762 (7 volume)
27.5X20.5 ~ 31.0X19.0

Consisting of 7 volumes, this document, covering the 100-year span from 1663 to 1762, records the slaves belonging to Byeongsan Seowon and those who escaped. Along with farmland, slaves were core assets of the academy; This document illuminates changes in the economic scale of Byeongsan Seowon.



Resource collection related to
Byeongsan Seowons receipt of its
official royal charter

1863
31.5X28.0

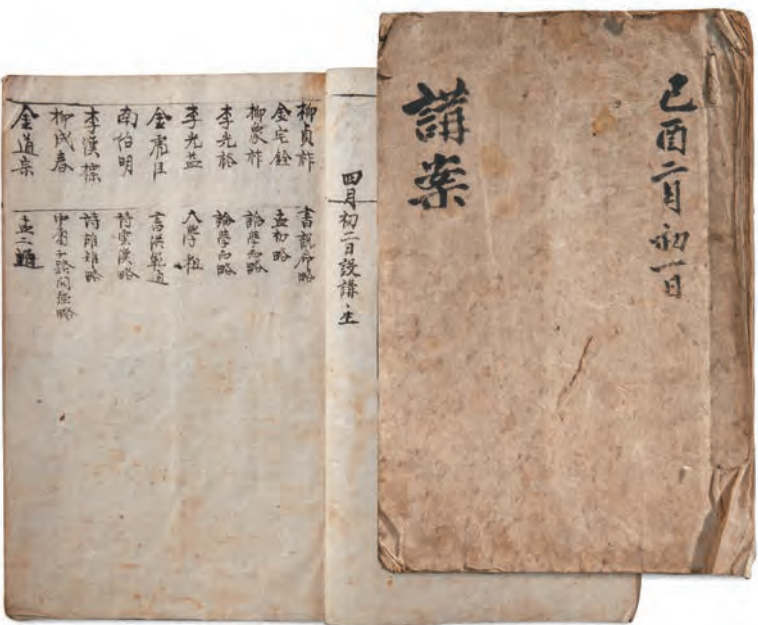
This resource collection contains all the records related to the 1863 bestowal of the official royal charter to Byeongsan Seowon. It holds the petition requesting an official royal charter and the kings reply. It gives us a glimpse into how Byeongsan Seowon received its royal charter.



Records of education and lectures
of Byeongsan Seowon

1781~1792
31.0X21.5

Geojae-an records the names of students who studied at Byeongsan Seowon from 1781 to 1792, as well as their period of attendance, number of students and subjects taught.



List of names who
attended the lectures of
Byeongsan Seowon

1789
31.0X21.0

Gangan records the names of students who attended the seminar-style lectures of Byeongsan Seowon in 1789, as well as their years of birth and pen names. For each student, the titles of the classics they learned and their evaluation records are written.



Regulations concerning the operation and maintenance of the academy

1841 (1 volume) 28.3X20.0
1853 (2 volume) 30.0X21.0
1883-1896 (3 volume) 30.3X22.3

Wonan yoram records the regulations concerning the operation of Byeongsan Seowon from 1841 to 1896. It records the maintenance of ritual implements, books and miscellaneous items, as well as regulations concerning the management of its farmland and slaves.



Historical records related to the Imjin War

1593
35.0X23.0

Jungheung heongeun is a collection of transcribed copies of 18 royal orders given to Ryu Seong-ryong between April and July 1593, during the Imjin War, the Japanese invasion of Korea. It is an important historical resource for researching the Imjin War.



Jinsarok · Nanhu jamnok and Gunmun deungnok (Korean Treasure No. 160)

17C
Jinsarok 30.5X21.0, Nanhujamnok 38.0X25.0, Gunmundungwk 35.0x28.5

These manuscripts record various events Ryu Seong-ryong experienced during the Imjin War and military strategies he established. They hold historical significance that convey the progress of the war. In particular, Jinsarok contains reports he sent to the king about the state of military affairs in the years of “imjin” and “gyesa.” Jinsarok contains his plans and suggestions about the movements of Japanese forces, the military strategies planned by generals of Joseon Korea and Ming China, the collection and distribution of provisions, supplies of weapons and the bestowal of honors.



Record of the progress of war situation, Jingbirok

17C
25.0X28.0

Jingbirok is a manuscript recording the progress of the 7-year war between Japan and Korea. It was written by Ryu Seong-ryong, chief state councilor when Japan attacked Korea in 1592 and again in 1597. Originally it was published under 1 title in 2 volumes, but in 1633, when Ryu Jin, a son of Ryu Seong-ryong, published “Collected Works of Seo-ae”(“Seo-aejip”), Jingbirok was included. Ten years later he published Seo-aejip again, this time in 16 volumes. Jingbirok has been designated Korean National Treasure No. 132.



Printing blocks for Jingbirok

unknown
21.5X35.0

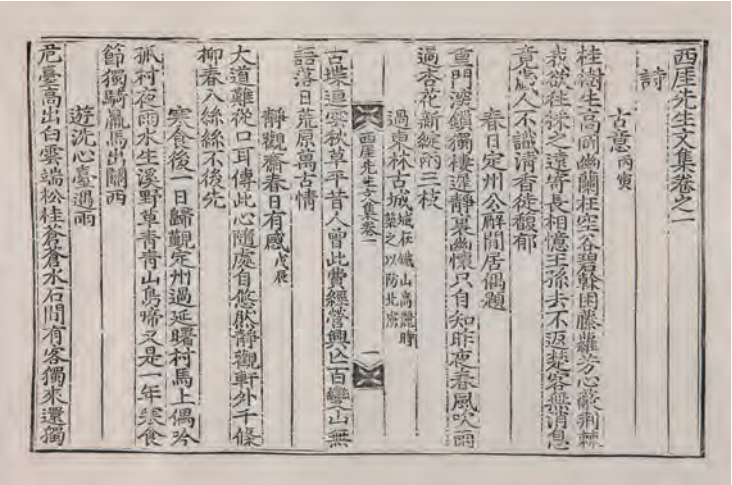
The printing blocks for Jingbirok were engraved based on hand-written manuscripts by Ryu Seong-ryong. In 1647, 50 years after the first edition was completed, Jo Su-ik, a grandson of Ryu Seong-ryong, published it as part of a 16-volume collection, of which 244 printing blocks still exist.



Printing blocks for the collected works of Ryu Seong-ryong

1633, 1894
27.5X54.0

Of the first-edition printing blocks for the 24-volume Seo-ae seonsaeng munjip, published in 1633, 46 blocks remain. Of the second-edition, published in 1894, consisting of the collected works and a chronology 418 blocks remain. The supplement to it, titled Seo-ae seonsaeng byeoljip, contains works that were not included in the main text. Of these, 11 blocks remain from the first edition and 83 from the second edition.

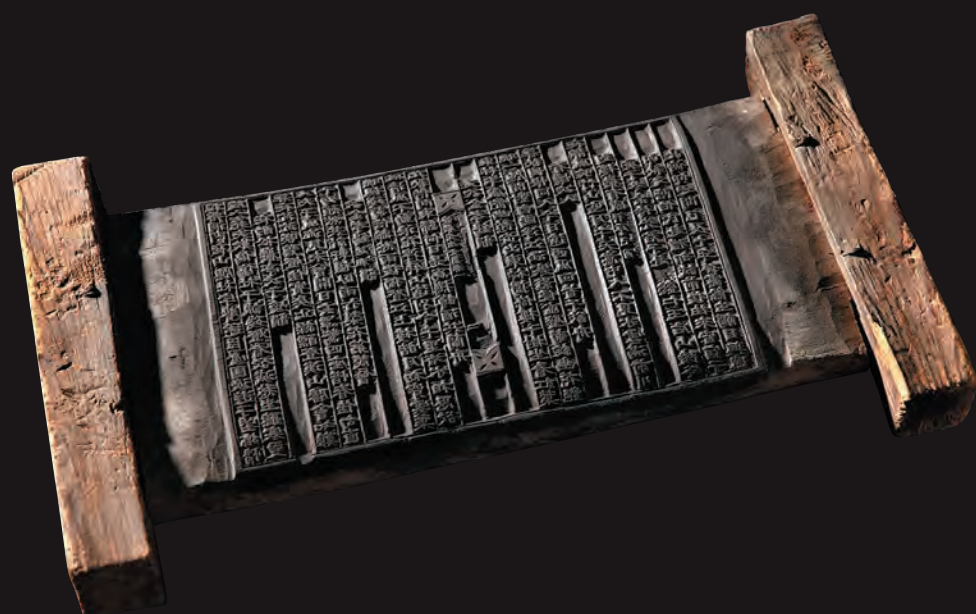




Printing blocks for Seo-ae-yumuk,
a posthumous publication of Ryu
Seong-ryongs writings

1607
27.5X54.0

These printing blocks were engraved in 1607 for a posthumous publication of Seo-ae Ryu Seong-ryong's collected works. Consisting of 1 title in 6 volumes, Seo-ae yumuk was published by Byeongsan Seowon.



Printing blocks for
the collected works
of Su-am Ryu Jin

1713
21.0X32.0

Published in 1713, Su-am seonsaeng munjip contains the collected works and a chronology of Ryu Jin1582-1635. He is enshrined at Byeongsan Seowon. Consisting of 3 volumes, 67 printing blocks remain. In addition, 31 printing blocks of Su-am yeonbo, published in the same time frame, remain.



Printing blocks for
a list of prominent
figures produced by
Dosan Seowon

1916
19.0X32.5 (51 blocks)

Published in 1916 and consisting of 2 titles in 5 volumes, Dosan geummunok byeonjeong records the names of prominent figures produced by Dosan Seowon. It was compiled after examining records based on historical evidence, proofreading mistaken or omitted letters, and supplementing the structure and listed names. The total remaining printing blocks amount to 51.



rinting blocks for a list of
prominent Pungsan Ryu
clan members

unknown
20.0X35.0

Yeongmorok was published under 2 titles in 5 volumes between 1601 and 1606 by Ryu Seong-ryong. It was compiled after collecting the history and records of the Pungsan Ryu clan. It includes the epilogue of the compiler, Ryu Seong-ryong. A total of 54 printing blocks remains.



Printing blocks for
the essentials of
learning for kings

1916
64.0X104.0

Seonghak sipdo (Ten Illustrations of the Learning of the Sages) contains the presentation Toegyae Yi Hwang gave to King Seonjo in 1568 in his wish that the king be a benevolent ruler. He summarized the essentials of learning befitting the “Way of the King” in 10 illustrations and explanations. The printing blocks were carved in 1916, of which 6 remain.

Officials' uniforms (gwanbok)

As seowon memorial rites are rituals passed down from the Joseon Dynasty, and the Ritual Script stipulates the garb as officials' uniforms, the three wine of Rciants perform the ceremony wearing government officials' uniforms with embroidered rank badges affixed to their chest and back.



The fourth wine officialt offers incense three times before offering the third libation to the subordinate sage

Unlike other academies, at Byeongsan Seowon, the third offering of wine is conducted by two officiants; the third wine officialt offers it to the main sage and the fourth wine officialt to the subordinate sage. The two men enter the shrine together. The third wine of Rciant offers a goblet of wine to the main sage. The fourth wine officialt offers incense three times to the subordinate sage before offering the wine.



Communal assessment of the memorial rite

At Byeongsan Seowon, before participants partake of the sacrificial food and drink, they have a communal assessment of the ritual they have just finished. The youngest attendant requests opinions and comments by saying, “Let us begin the communal assessment!” One of the senior attendees from the descendant families of the sages enshrined, asks, “Were there any improper manners during the ritual?” After discussing any issues, the session is closed by saying, “Let us finish the assessment!”



Writing the eulogy on the west side of the shrines elevated platform

At Byeongsan Seowon, after the assigning of tasks, the eulogist escorts the first wine officiant to the shrines western elevated platform and writes the eulogy there. The eulogist writing the eulogy and the first wine officiant supervises this.



Ritual to respectfully seal the offerings

At Byeongsan Seowon, the food offerings are inspected in the presence of four people, the three wine officiants and one administrator, before they are placed in the ritual containers. This is called a “ritual to respectfully seal the offerings.” First, they compare the kinds and quantity of the offerings with the prescribed list of offerings. Then they put them in the ritual containers. Lastly, they put a strip of paper around each container and write “Respectfully sealed” on the paper.



Ritual participants offer a half bow when the offerings enter the shrine through its central doors

At Byeongsan Seowon, after the offerings are sealed, they are moved to the shrine. At this time all ritual participants line up in two files in the shrines courtyard. When the offerings pass between the files and enter the shrine through its central doors, the participants pay their respects by offering a half bow.



A place of edification through village code

Museong Seowon in Jeongeup

- Location: 500, Museong-ri, Chilbo-myeon, Jeongeup-si, Jeollabuk-do
- Establshed: 1615 (7th year of Gwanghaegun)
- Chartered: 1696 (21st year of King Sukjong)
- National designation: Historic Site No. 166



Museong Seowon belongs to the stage in which the ideology of Neo-Confucianism is expanded to the whole of society centering on the intellectual group at the local level during the development of Korean seowon. It was established as an educational and social base to establish Neo-Confucian social order and to edify rural areas.

Object for memorial rite: Choi Chi-won 857- ?

Located in 500, Museong-ri, Chilbo-myeon, Jeongeup-si, North Jeolla Province, Museong Seowon is a representative seowon in Jeolla Province and dedicated to the people who left great achievements when they were appointed as local officials and to the local scholars who engaged in educational projects. In 1615 (7th year of Gwanghaegun), the seowon began as Taesan Seowon, and received its official royal charter and was renamed 'Museong' by filing an appeal requesting its charter in 1696 (21st year of King Sukjong).

Museongseowon is the place where the symbol of Korean Confucianism, Choi Chi-won, was enshrined. Museong seowon is a seowon in a village and has a special tradition and character of educational work and edification. It was a special seowon to commemorate the local scholars, who, including Gwoon Choi Chi-won, edified the people through rites and music and carried out educational works. In the late Joseon Dynasty, it strengthened the tradition of education and it was noted that the place where the volunteer soldiers were organized against Japan in the late Joseon Dynasty was Museong Seowon.

Gwoon Choi Chi-won, Saengsadag and Tae-in Heunghakdang

Among many seowons in Korea, Museongseowon has unique characteristics in its history and transformation. Museong Seowon's establishment was influenced by the educational work performed by Gwoon Choi Chi-won during the Unified Silla period and Museong Seowon was built to commemorate the achievements and will of the provincial officials dispatched from the central government for the educational work and the edification of the local people.

Gwoon Choi Chi-won (857~ ?), who was enshrined in Museong Seowon, is a symbolic figure in the history of Confucianism in Korea. He studied abroad and became an official in the Tang Dynasty during the Unified Silla period.

When Hwangso's Rebellion broke out, He also made a name for himself as a writer of the world who wrote the famous 「Tohwangsogeokmun」. It is said that the people in Tae-in village built Saengsadang in Wolyeondae, located on the western ridge of Seonghwangsan Mountain in Museong-ri, in order to commemorate for a hundred years the fact that Chi-Won Choi took office in 887 as a governor of Taesan and edified the people.

In the Joseon Dynasty, Choi Chi-won's Saengsadang was merged with the 'Hyanghakdang' prepared in 1483 by Bulwooheon Jeong Geuk-in (1401~1481), another figure in the Tae-in area, and moved to its current location in 1485 (16th year of King Seongjong), and its name was changed to 'Taesansa' after Tae-in's old place name. Jeong Geuk-in, a Confucian scholar in the early Joseon Dynasty, built

Hyanghakdang during his retirement in Tae-in and devoted himself to nurturing young disciples. He is also famous for performing Hyangeumjurye ceremonies with fellow scholars in the village.

'Taesan Seowon', the Predecessor of Museong Seowon

And following this tradition, in 1510 (5th year of King Jungjong), Song Se-rim built a lecture hall and dormitories, creating a tradition of seowon early on, which is rare in other regions. And this tradition of educational works in Tae-in is revived by the governor Sin Jam. Sin Jam, who was appointed as the governor of Tae-in in 1543 (38th year of King Jungjong), left many achievements during his seven-year tenure. He is famous for contributing to the development of educational work by establishing four schools in the north, east, west, and north of the town. When Sin Jam retired, scholars in the village united in their will and built Saengsadang to commemorate his achievements, just like in the case of Choi Chi-Won.

Unlike other seowons, Museong Seowon was a special seowon dedicated to those who left behind achievements in the promotion of Confucianism and educational works as local officials from Choi Chi-won's Saengsadang to Jeong Geuk-in and Shi Jam.

Then, in 1615 (7th year of Gwanghaegun), Taesansa was renovated and developed into a seowon. At that time, by performing memorial rite for Choi Chi-won and Sin Jam, who were enshrined in Taesansa, it showed a history of unique development in which Taesansa shrine and the local education institution called Hyanghakdang were combined. Then in 1630 (8th year of King Injo), Bulwooheon Jeong Geuk-in (1401~1481), Nul-am Song Serim (1479~?), Mukjae Jeong Eonchung (1479-1557) and Seongjae Kim Yakmuk (1500~1558) were enshrined, and in 1675 (1st year of Sukjong) Myeongcheon Kim Gwan (1575-1635) was enshrined. So, a total of 7 figures, including Choi Chi-won as the main figure, were enshrined. All of these people showed special achievements in the edification of the local people and in the educational works.

Renamed as 'Museong'

In 1696, (22nd year of King Sukjong), Taesan Seowon finally received its official royal charter and was renamed Museong after scholars in Jeolla-do filed an appeal requesting its charter.

The appeal contains activities of local sages such as Choi Chi-won's writings, studies and enshrinement, Sin Jam's achievements in the promotion of education and Jeong Geuk-in's activities. The appeal said "10 year has passed since the shrine was founded. In spite of such achievements of the sages, the seowon has not yet

received its official royal charter. scholars are feeling sorry for that. Please give a charter to the seowon by giving an order to the official." This appeal was delivered to King Sukjong on January 9, 1696 (22nd year of King Sukjong), and on February 9 of the same year, the seowon received its official royal charter and was renamed 'Museong'.

Meaning of 'Museong' and 'Hyeonga'

The name of the seowon is 'Museong', which is the name of the 'Tae-in' of the Silla Dynasty, but it is also the same name as Wucheng, the town where Confucius' disciple Ziyou ruled. It is related to the anecdote in 「Yang Huo」 of the 『Analects of Confucius』 that Confucius' disciple Ziyou became the governor of Wucheng in the dynasty of Lu and governed the people well with rites and music, so when Confucius visited this town, he felt moved when hearing the sound of stringed instruments and signing. The fact that the name 'Museong' was given in spite of the old place name Taesan and the name of the shrine and the existence of the gatehouse 'Hyeongaru' named after the incident in Ziyou's life in which 'the sound of stringed instruments and signing' was heard, reflect Confucius' edification idea that the rule of the seowon, no matter how large or small the town, must be done through rites and music. This shows that practical ethics was also important, but this seowon focused more on the educational works and teaching about manners.

Village Landscape and Simple Architectural Composition

Museong Seowon is located in the middle of the village, whereas most other seowons have beautiful natural scenery. Museong-ri, Chilbo-myeon, Jeongeup-si, where Museong Seowon is located, is a village formed leaning against Chilbosan Mountain, which rises to the northwest. Museong Seowon is located in the center of the typical village with back to the mountain and facing the water.

On the other hand, the seowon did not expand its range and maintained its dignity with minimal architectural composition, and the buildings have a pure and frugal appearance and are not particularly large or flashy. Museong Seowon's architecture implies that a seowon should be close to the people and intellectuals must fulfill their social roles and responsibilities by leading the local culture while being with the villagers.

Gwoon Choi Chi-won's Portrait and Literary Works

It has been said before that the will to build Museong Seowon originated from Saengsadang of Gwoon Choi Chi-won, who can be said to be the lineage of Korean Neo-Confucianism, but as Museong Seowon developed, special stories related to Choi Chi-won was created again. In other words, Museong Seowon is the place where the portrait of Choi Chi-won is kept. The portrait of Choi Chi-won was brought from Ssanggyesa in 1784 (8th year of King Jeongjo), and Museong Seowon is also famous as the place where Choi Chi-won's 『Gyewon pilgyeongjip』 was published in 1834.

The portrait of Choi Chi-won was enshrined at Ssanggyesa, and was transferred to Museong Seowon in 1784 after the shrine in Museong Seowan was repaired. This process and shrine transfer are recorded in great detail in the 『Jungsuilgi』, which is stored in Museong Seowon. After the portrait of Gwoon was relocated, the lecture hall of Museong Seowon was destroyed in 1825 (25th year of King Sunjo), and Seo Ho-sun, the governor of 'Tae-in, who worried that the portrait would be destroyed, reproduced the portrait (stored at National Museum of Korea) in 1831. In 1923, the portrait was reproduced by the famous Korean painter Chae Yoing-sin (1850-1941), and is now stored at Jeonbuk Province Art Museum.

In 1834, while serving as a governor of Honam area, Seo Yu-gu visited Museong Seowon, and it is said that when he saw an old copy of 『Gyewonpilgyeong』 in Hong Seok-ju's house, he corrected and republished it in Jeonju.

Volunteer Soldiers of Late Joseon and Museong Seowon

Museong Seowon has a special ceremonial meaning by merging the traditions of the lecture hall Heunghakdang and Hyangeumjurye, one of the village codes called Hyangyak. In 1872 (9th year of King Gojong), the governor Cho Jung-sik was appointed as the president of Museong Seowon, and he decided to conduct Gangseuprye ceremony every spring (March 3) and autumn (September 9). Gangseuprye ceremony was held 20 times (including Hyangeumjurye 2 times) from 1873 to 1880.

These traditions of Gangseuprye and scholar lectures led to the emergence of volunteer soldiers in the late Joseon Dynasty. Museong Seowon was the base of the volunteer soldiers of Choi Ik-hyeon and Yim Byeong-chan in 1906. Choi Ik-hyeon(1833~1906) and Yim Byeong-chan(1851~1916) met at Museong Seowon on June 4, 1906 to hold a Ganghoe ceremony and inspect the portrait of Choi Chi-won. Then, they attended the ceremony along with the seowon officials Kim Gisul and Yu Jongguy and announced Changuitojeokso. After the Ganghoe ceremony, about 80 patriots raised the banners, distributed manifestos and occupied Tae-in, Jeongeup, Sunchang, and Gokseong. However, on June 1, they were attacked by the government army, and 13 people, including Choi Ik-hyeon and Yim Byeong-chan were arrested and sent to Seoul. They were sentenced to two years in prison and exiled to Daemado island. The situation at that time is recorded in detail in the monument 「Byeongochanguigijeokbi」 in front of Kangsujae.

Old documents at Museong Seowon

Museongseowon also preserves a variety of special old documents. These old documents are the original manuscripts and are attracting attention as vivid materials that show the history, culture and activity characteristics of Museong Seowon. These documents show the operation and characteristics of Museong Seowon, which was chartered and had a great reputation as the leading seowon in the left Jeolla Province. The documents include Yusaengan (Wonyuan and Wonsaengan), Yeonaek gisa that records the process of receiving the charter, Jungsu ilgi, Wanmun, Jeolmok, Simwonnok and Bongsimnok

The oldest Museong seowon yusaengan is comprised of 2 titles of Wonsaengnok written before Taesan Seowon was chartered and 2 titles of Wonsaengnok written after the seowon received its official royal charter and was renamed Museong Seowon. 5 Taesan seowon yusaengans of 1618, 1620, 1622, 1639, and 1659 are preserved. Museong seowon yusaengan is also filed with Wonsaengans of 1773 and 1800 and Nobian of 1801, so 7 pieces of Yusaengan and 1 kind of Nobian have been preserved.

In Museong Seowon, there is one title of 『Yeonaek gisa』, which is rare in other seowons. This is a record related to Museong Seowon's charter and is a valuable document that records in great detail the appeal regarding the charter of Museongseowon, and Bujogi, such as Yeonaekrye and offerings, and matters related to the repair of buildings, replacement and transfer of the mortuary tablets. In addition, 『Jungsuilgi』 was written in the form of a diary about everything related to the people who appeared in the process of repairing the shrine before the portrait of Gwoon Choi Chi-won was enshrined and to the process of bringing the portrait of Choi Chi-won from Ssanggeysa in 1784.

On the other hand, as old documents detailing the operation and economic situation of the seowon, 4 titles of Wanmun and Jeolmok of Museong Seowon are handed down, and 『Simwonrok』 and 『Bongsimnok』 that are the lists of people who visited the seowon for 200 years from the mid-18th century to the early 20th century are also handed down in five titles. Through these data, it is possible to estimate the academic and personal connections of Museong Seowon, as well as its political tendencies. Museong seowon jemulchaek records the items and quantity of offerings used in Museong Seowon in 1734. The lists of the goods provided by government offices are written in the book.

A unique aspect of the ritual is that Museong Seowon is combined with the local traditional ritual when providing offerings to the shrine and red clay is sprinkled from outside the outer gate to the veneration area in front of the lecture hall. This is a characteristic of Museong Seowon, and it has the meaning of Byeoksa that the offerings to sages are regarded as sacred and any evil spirits cannot come into contact with it, and it seems to be a ritual blended with folk beliefs.



The original name plaque
of Museong Seowon,
bestowed by the king

1696
54.0×201.0

This is the name plaque Museong Seowon received when it was chartered in 1696. “Museong” was the old name for Tae-in-hyeon and also the name of the township which Ziyou, a disciple of Confucius, ruled with rites and music.



The pavilion-gate,
Hyeonggaru

1904
50.0×149.0

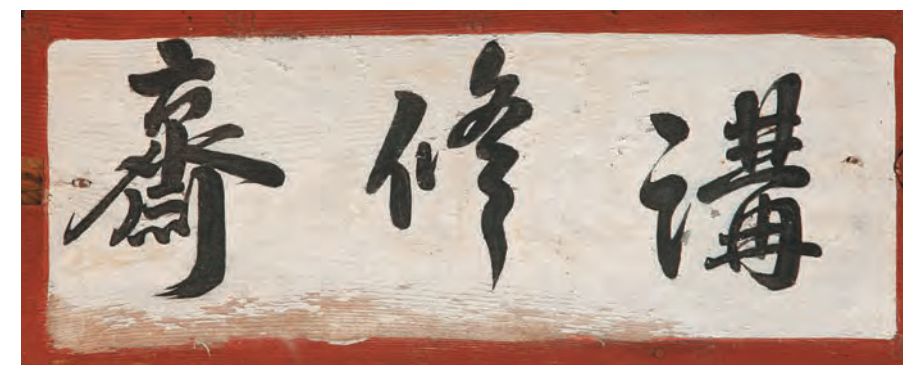
This name plaque on Museong Seowons pavilion-gate, Hyeonggaru, was hung in 1904. The name “Hyeongga” comes from an incident in the life of Ziyou, a disciple of Confucius. According to legend, when Ziyou served as the head of Wucheng in the State of Lu, he ruled so well with rites and music that the “sound of stringed instruments and singing” was heard.



Taesanja, originally a
shrine for the living

20C
50.0×190.0

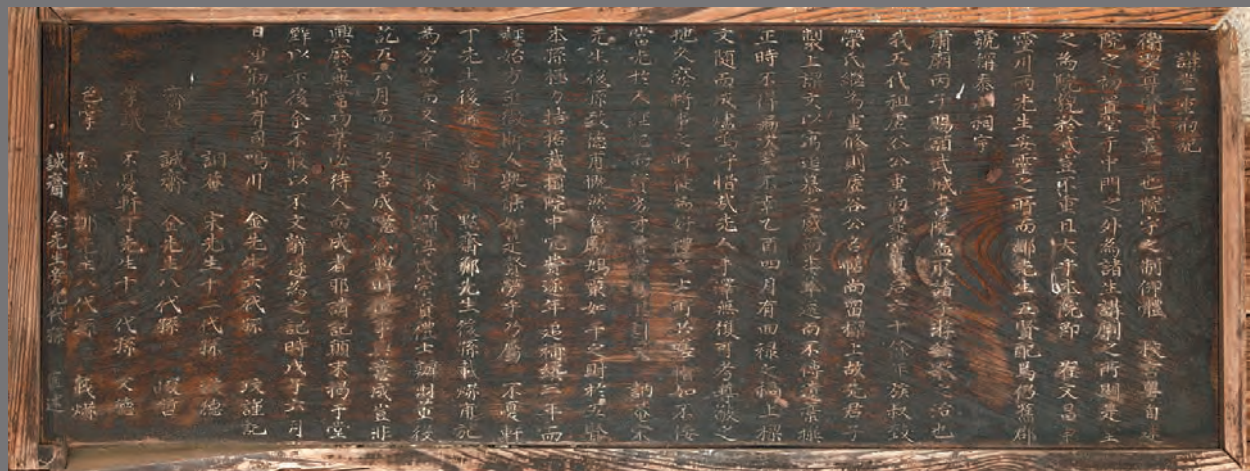
The name plaque of Taesanja Shrine. Taesanja was originally a saengsadang, a shrine for the living, and was established by the residents of Taesan-hyeon to praise the eminent Confucian scholar Choi Chi-won for his good governance after he finished serving as laesan-hyeons magistrate. Taesanja was moved to its current site in 1483 and later became Museong Seowon.



Gangsujae, where
the lecture ritual
“Gangseumnye” was
performed

19C
26.0×63.0

The name plaque for Museong Seowons lecture hall, Gangsujae. Gangsujae was built in the early 18th century in connection with a lecture ritual called “Gangseumnye.” The present building was renovated in 1884 when the current name plaque was hung.



Lecture hall reconstruction record

1828
38.5×90.0

The document inscribed on this plaque was compiled in 1828 when Museong Seowon was rebuilt after it burned down. The document records the fact that descendants of sages enshrined there collaborated and that the Tae-in-hyeon magistrate actively supported its reconstruction. It also includes the names of those who participated in the reconstruction.



A plaque documenting the second edition of the collected works of Choe Chi-won

1833
38.0×94.0

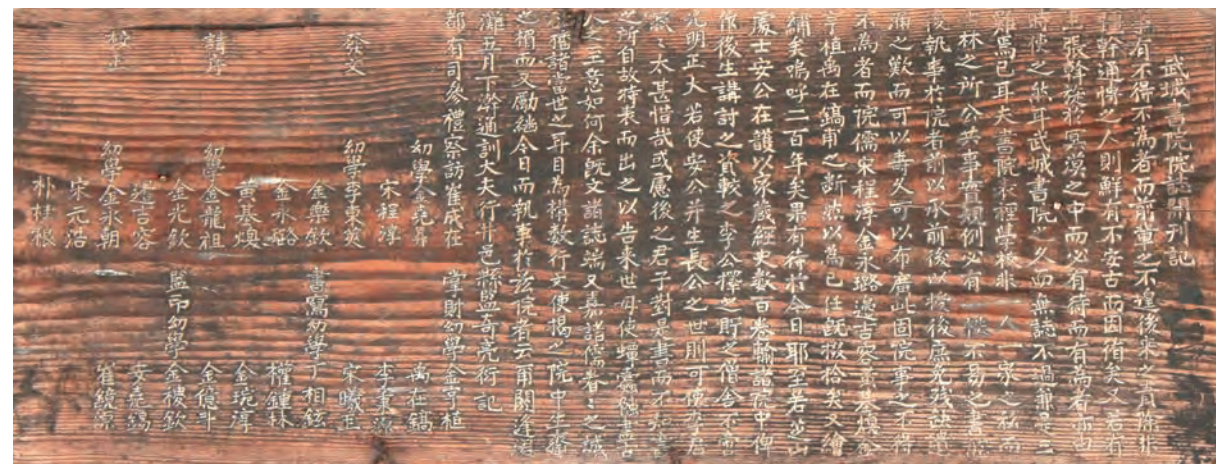
Choe Chi-won is the most eminent scholar enshrined at Museong Seowon. As a scholar and great writer of the late Silla era, he published a collection of his works titled Gyewon pilgyeong. In 1833, Seo Yu-gu, the Honam provincial governor, published the second edition of his book at the provincial office in Jeonju and sent copies to Museong Seowon for their library. This plaque faithfully recounts this story.



A record of the re-allocation of slaves to Museong Seowon

1882
33.5×96.5

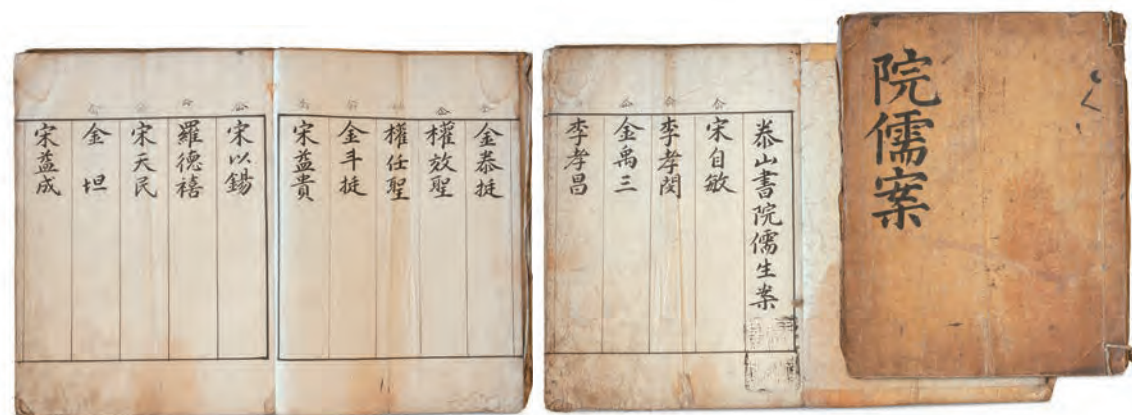
Museong Seowon was provided with 30 slaves from the state when it received its royal charter. In 1868, however, the academy was shut down by royal edict. In 1882, the Tae-in-hyeon magistrate, also serving as the president of Museong Seowon, restored the slave work force. The record inscribed on this plaque describes that entire incident as well as the names of people who participated in its restoration.



Document commemorating the publication of the Records of Museong Seowon

1884
30.0×80.0

In 1884, Museong Seowon published the Records of Museong Seowon (Museong seowonji) by collecting and compiling relevant historical documents. The document inscribed on this plaque gives a full account of its publication as well as the names of participants. The document was authored by the Jeongeup-hyeon magistrate who also wrote the epilogue for Museong seowonji.



Student register of Taesan Seowon in its early years

1618-1620
23.0X19.0 (1 volume)

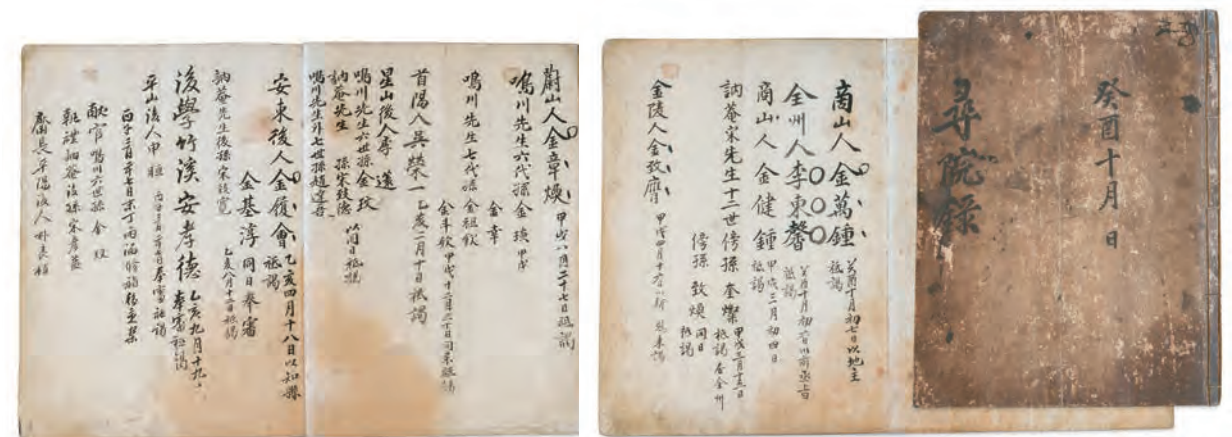
The Thesan seowon wonsaengan lists the names of students from the academy's early years. The 24-volume list includes 54 students in 1618, 88 students in an unknown year, and 109 students in 1669. This list provides valuable information because it was prepared before the academy received its royal charter and renamed Museong.



Student register of Museong Seowon

1773
28.0X13.0 (1 volume)

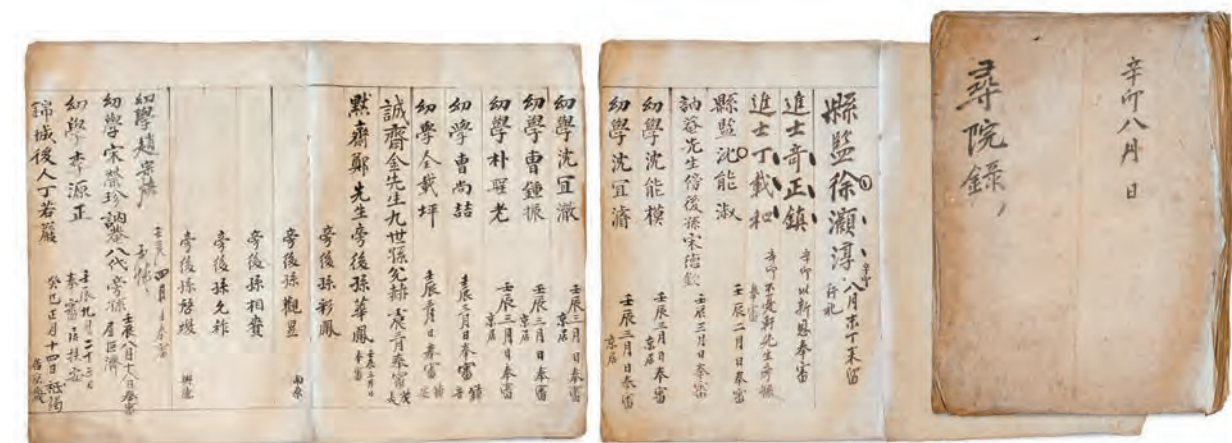
Museong seowon wonsaengan lists the names and residences of students at Museong Seowon in 1773. At the beginning of the register is an official document issued by the provincial governor saying that Museong Seowon was allowed to have up to 30 students because of their status as an academy dedicated to a sage also enshrined at Munmyo, the Shrine for Confucius.



A 300 year record of academy visitors, Simwonnok and Bongsimnok

1612-1915
35.0X15.0 (6 volumes)

These two documents list the visitors to Museong Seowon over a span of 300 years, beginning from 1612. They are extensive and hold more than 2,500 names. It records their names, pen names, government posts, family origins, year of birth, residences and time and purpose of visit. They are valuable because they illuminate the scholastic and personal connections, as well as the political orientation, of the academy.





The process of designating Museong Seowon a chartered academy and records of accompanying rituals

1696
36.0X14.01 (1 volume)

Yeonaek gisa contains detailed records of the process for Museong Seowon to receive its official royal charter. It includes: the petition to request a royal charter written by Yu Ji-chun and others; the decision making process to grant the royal charter; the dispatch of ritual officials and offerings; the gifts and monetary donations from each village; the sacrificial foods for the ceremony to receive the royal charter; orations for the ceremonies to relocate the spirit tablets and their subsequent return; and records of the renovation of the shrine.



The list of sacrificial offerings for a memorial rite in 1734

1734
28.0X22.01 (3 volumes)

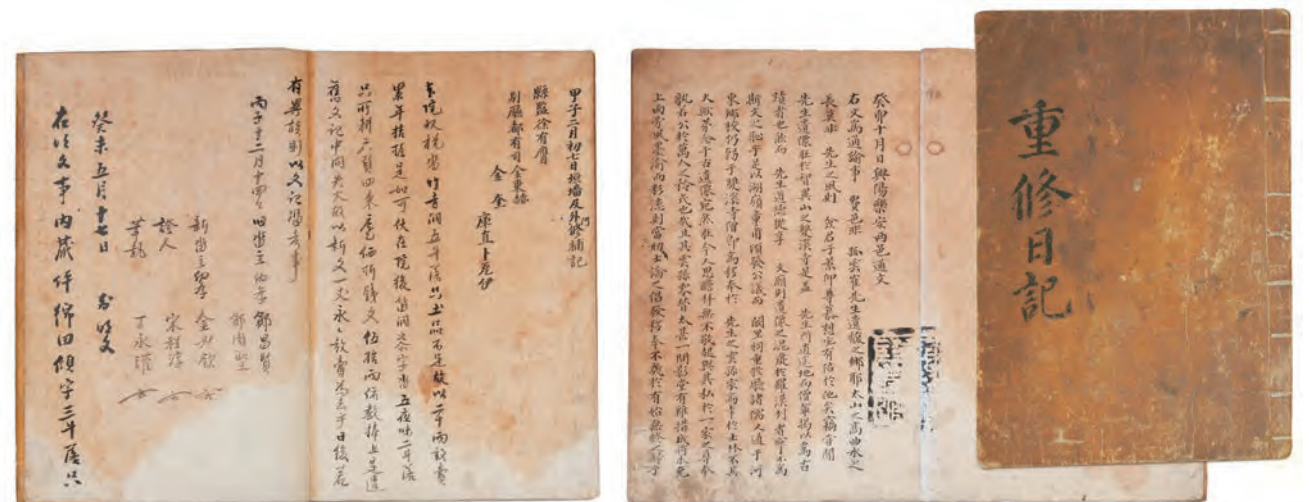
Museong seowon jemulchaek records the items and quantity provided by government offices for a memorial rite offered at Museong Seowon in 1734. These items include: incense, cotton cloth, rice, fish, meat, chestnuts and wine. The donors and the quantity they gave are specified for each item.



A document related to the academis finances in the mid-19th century

1838, 1845
25.0X16.0, 21.0X18.02 (2 volumes))

Wanmun, a document revealing the state of Museong Seowons financial status and operation, was issued by Taein-hyeon County in 1838 and 1845. Some of Museong Seowons farmland was sold and then divided between several villages, which in turn were supposed to pay interest to Museong Seowon. This document lists the amount of money to be paid by each village and bears an official government seal to certify this fact.



A journal of the renovation of Museong Seowons shrine

1783
37.0X17.01 (1 volume)

Jungsu ilgi records the renovation of Museong Seowons shrine, as well as the relocation and enshrinement of a portrait of Choe Chi won. It lists: the institutions and people that participated in the renovation; circular letters the academy sent; and a full account of relocating the portrait from Ssanggye-sa Temple to Museong Seowon.



Integrated records of Museong Seowon

1884
30.5X20.3 (2 volumes)

Published in 1884 and printed from wood type under 2 titles in 2 volumes, Museongseowon wonjic contains records of: Choe Chi-won's life events and posthumous works, the life events of other scholars enshrined at Museong Seowon, an account of the establishment of the academy, the granting of its royal charter, various regulations, documents pertaining to memorial rites, pre-lecture rituals, records of the academy's renovation, student registers and visitor logs.



Collected works of Choe Chi-won

1834
30.5X20.3 (4 volumes)

Gyewon pilgyeongjiip contains the collected works of Choe Chi-won. It was published several times but copies were hard to secure. In the 19th century the Honam regional governor secured a rare first edition. He edited and published it in Jeonju in metal type and then gave copies to Museong Seowon to keep.

Passage of Spirits protected by red clay

At Museong Seowon, both sides of the passage for the sacrificial offerings, from its main gate to its shrine, are sprinkled with red clay. The red clay borders mark the "passage of spirits" and ward off evil.



Offerings carried through the center of the lecture hall and through the front doors of the shrine

The ritual implements and food offerings of Museong Seowon must pass through the main gate. The offerings are put onto a stretcher-like platform, and two people carry them along a designated path sprinkled with red clay. They pass through the center of the lecture hall before being carried through the shrines central doors.



Portrait and spirit tablet

Museong Seowon performs its memorial rites with the portrait of its main sage, Choe Chi-won, and his spirit tablet, both in the shrine. Hyanggyo (county schools) offer memorial rites with a portrait of Confucius and his spirit tablet, but most academies offer their memorial rites only to the spirit tablets of their enshrined sages.



The list of sacrificial offerings for a memorial rite in 1734

Museong seowon jemulchaek records the items and quantity provided by government offices for a memorial rite offered at Museong Seowon in 1734. These items include: incense, cotton cloth, rice, fish, meat, chestnuts and wine. The donors and the quantity they gave are specified for each item.



Three wine officials offer two bows after the third libation offering as well as partaking of food and drink

At Museong Seowon, only the three wine officials offer two bows after the third libation offering. They also offer two bows after the first wine official ritually partakes of food. After the symbolic movement of the byeon and du, the three wine officials do not offer two bows; the other participants offer two bows instead. In other academies, only the three wine officials offer two bows after the third libation offering. That or all ritual participants offer two bows after the ritual of partaking of food by the first wine official.



The birthplace of the discussion of Yehak, the practical theory of Neo-Confucianism

Donam Seowon in Nonsan

- Location: 74, Im-ri, Yeonsan-myeon, Nonsan-si, Chungcheongnam-do
- Establish: 1634 (12th year of King Injo)
- Chartered: 1660 (1st year of King Hyeonjong)
- National designation: Historic Site No. 383



Donam Seowon is the base where Yehak, the practical theory of Neo-Confucianism, was completed in Korean, and Eungdodang is the only remaining outstanding building in Korea that reinterpreted the theory of Jeongchim in Korean architectural language.

Object for memorial rite: Kim Jang-saeng 1548-1631

Donam Seowon, dedicated to Kim Jang-saeng, who established the ritual studies of Joseon Neo-Confucianism, was founded in 1634 and is a representative seowon in Hoseo region. Donam Seowon has produced numerous figures based on the teaching tradition of Kim Jang-saeng, who compiled the ritual studies. As a base for the study of Joseon rites, it is the birthplace of the publication and dissemination of ritual books.

Teaching Traditions of Jeonghoedang and Yangseongdang

Donam Seowon was built based on the teaching tradition of Saegye Kim Jang-saeng (1548-1631). Kim Jang-saeng's teaching activities originated from Jeonghoedang, which was built by his father, Kim Gye-hwi, in 1557 (12th year of King Myeongjong). Kim Gye-hwi retired into Yeonsan and established Jeonghoedang to train younger students and edify local villages, and his son Kim Jang-saeng inherited the tradition and built Yangseongdang in 1602 (35th year of King Seonjo) and started teaching.

Yangseongdang is the cradle of Hoseo ritual studies, and disciples from this place not only served as the main characters in the construction of Donam Seowon, but also played a central role in the Hoseo scholar group since the mid-Joseon Dynasty.

Construction and Charter of the Seowon

After Kim Jang-saeng passed away in 1631 (9th year of King Injo), in 1632, the following year, the disciples of Kim Jang-saeng, led by his son Sindokjae Kim Jip (1574–1656), proposed to build a seowon, and in 1634 (12th year of King Injo), the seowon was built. After Kim Jip's death in 1656 (7th year of King Hyojong), he was enshrined in 1658 and the seowon received its official royal charter and was renamed 'Donam' in 1659. At Donam Seowon, the main characters of Hoseo scholars who succeeded Kiho-based scholars were enshrined one after another, including Song Jun-gil in 1688 (14th year of King Sukjong) and Song Si-yeol in 1695.

Leading Seowon in Hoseo and Base of Kiho-based Ritual Studies

After its establishment, Donam Seowon became a base for the public debates of the Hoseo School to be formed. Saegye Kim Jang-saeng, who prepared the will to found the seowon, is the main line of Kiho-based scholars, who succeeded Jo Gwangjo, Yi Yi and Seong Hon, and a master of ritual studies, who is called a master of practical Hoseo ritual studies. Sindokjae Kim Jip (1574—1656), the second son of Kim Jang-saeng, established the basic system of ritual studies together with his father and passed on his studies to Song Si-yeol and others, playing an important role in the formation of the Kiho School. He devoted himself to proofreading and editing 『Uiryemunhe』, compiled by Kim Jang-saeng. In 1648 (26th year of King Injo), he published Kim Jang-saeng's book 『Sangryebiyo』 again. His books include 『Sindokhaemunjip』 and his compilations include 『Uiryemunhesok』. Song Si-yeol, Song Jun-gil, Yi Yu-tae, Yun Seon-geo and Yu Gye, who were called the Five Wise Men of Hoseo and exercised academic and political influence. were the students they nurtured.

With the Donam Seowon as the center, scholars in Hoseo region actively promoted exchanges, lectures, publication of various books, and commemorative activities for their teacher. Among the scholars who formed the backbone of the northern expedition after Hyojong ascended to the throne, as many as 14 disciples of Kim Jang-saeng were deployed.

The popularity of ritual studies in the late Joseon Dynasty served as an opportunity to further deepen Neo-Confucianism. With the development of the Yesong controversy in the 17th century, the publication of ritual books was a major project that provided the theoretical basis for each school. Donam Seowon played a central role in the study of ritual studies of the western faction. In particular, the three types of books published by Donam Seowon, such as 『Sangryebiyo』, 『Garye jimnam』, and 『Euiryemunhaesok』, show that Donam Seowon stood at the center of the publication of ritual books.

Donam Seowon Architecture and Eungdodang

Donam Seowon is also meaningful in terms of architecture as a normative and representative seowon in the Hoseo area. Donam Seowon has a night view and is located on a plain where the village and farmland are in harmony and overlooking a distant mountain. Sanangru, the gate tower of the seowon, has the meaning of observing the high mountains in the distance. Kim Jang-saeng described the view from Yangseongdang, “I enjoy looking up the mountain, look down at the stream to see the water and I understand the reason as soon as I come into contact with the natural features.” The layout of the seowon also realized the specific structure of seowon architecture mentioned by Kim Jang-saeng in 『Garye jimnam』, so Donam Seowon became a model for the seowon architecture in the Hoseo area.

There are Sungnyesa and Jeonsacheong shrines, Yangseongdang and Eungdodang lecture halls, and Geogyongjae and Jeonguijae dormitories. Yangseongdang lecture hall’s ‘Yangseong’ was named by Kim Jang-saeng, quoting the phrase “preserving one’s mind and cultivating one’s nature is the way to serve heaven” for the study of the mind. Geogyongjae, the eastern dormitory and Jeonguijae, the western dormitory mean that scholars who study in the dormitories should cultivate their nature through self-discipline and justice.

This is the Kiho-based landscape symbolizing Donam Seowon, which leads to Yugyeongsa – Yangseongdang – Geogyongjae, Jeonguijae – Sanangru.

Eungdodang, a lecture hall with 5-kan width and 3-kan length, is the largest and oldest building in Donam Seowon and has been designated as Treasure No. 1569 in recognition of its architectural value in that it is an architecture that faithfully reproduced the example of the seowon architecture mentioned by Kim Jang-saeng in 『Garye jimnam』. A large building tends to become overbearing and blunt if its expression is wrong. However, Eungdodang made the roof look bright and beautiful by using decorative techniques for structural materials such as gongpo(wooden side), hwaban(wooden slat), and daegong(short column). Eungdodang is significant and valuable because it is a representative example of practically realizing Kiho-based school's ideas on architecture as well as using excellent decorative techniques.

Publication of Ritual Books and Donam Seowon

The publication of ritual books in the 17th century, which was known due to the Yeson controversy, was the main project to provide the theoretical basis for each school, and it can be seen that Donam Seowon fulfilled that role. In the 17th century, as the level of academic understanding of 『Juju Garye』 deepened, various commentaries and interpretive work of Garye were made. The three types of ritual books, 『Sangryebiyo』, 『Garye jimnam』, and 『Euiryemunhaesok』 published by Donam Seowon served as a starting point for understanding the role of a seowon in the publication of ritual books.

『Sangryebiyo』 was written in the first half of the 17th century by Sin Ui-gyeong, and it was originally comprised of 1 title in 1 volume. However, in 1620 (12th year of Gwanghaegun), Kim Jang-saeng supplemented various parts and attached a summary to make it easier to use, and added a preface to establish the system. After that, his son Kim Jip corrected it again in 1648, and the book was republished in 2 titles by Donam Seowon in 1621 (13th year of Gwanghaegun)

『Garye jimnam』 is comprised of 6 titles in 10 volumes and was compiled by Kim Jang-saeng (1548-1631), focusing on the main text of 『Garye』 with the classes of ritual books as annotations.

In addition to 『Garye jimnam』, Kim Jang-saeng wrote several ritual books such as 『Uiryemunhae』, 『Gaejangui』, 『Jeuijeongbon』 and 『Yegigui』.

Donam Seowon also published Sagye Kim Jang-saeng and Sindokjae Kim Jip's collections of works, including 『Sagye yugo』, 『Sagye yeonbo』, 『Sagye jeonseo』, 『Sindokjae yugo』 and 『Sindokjae jeonseo』. Meanwhile, at Donam Seowon, the literary works of the people enshrined in Donam Seowon were published one after another.

Currently, Donam Seowon has many woodblocks in Jangpangak, built in 1922. The woodblocks currently in the collection are 169 blocks of 『Garyejipram』, 86 blocks of 『Gyeongseobyeonui』, 3 blocks 『Sagye seongsaeng yeonbo』, 160 blocks of 『Sagye seonsaeng yugo』, 953 blocks of 『Sagye jeonseo』, 79 blocks of 『Sagye jeonseo』(summary), 32 blocks of 『Sangryebiyo』, 13 blocks of 『Sindokjae yeonbo』, 202 blocks of 『Sindokjae seonsaeng yugo』, 140 blocks of 『Sindorjae jeonseo』 and other 4 blocks, a total of 1,841 blocks.

10 kinds of old documents are handed down, including a letter authorizing the enshrinement of Kim Jang-saeng in a Confucian shrine, 『Donam seowon yusaengdogi』 and 『Sagye sindokjae yangseonsaeng muninnok』. Name plaques and handwritten documents include Sangryangmum and plaques of Donam Seowon and handwritten documents, Jungsugi and Yigeongi of Yangseongdang.



The name plaque
of Donam Seowon,
bestowed by the king in
1660

1660
85.0×230.0

This is the original name plaque Donam Seowon received in 1660 when it received its official royal charter. "Donam" is the name of a rock at the site where the academy was originally located. The calligrapher was Song Si-yeol. The plaque hangs at the academy's main gate, Ipdeongmun.



Lecture hall,
Eungdodang,
a Korean treasure

unknown
80.0×185.0

The name plaque of Donam Seowon's lecture hall. "Eungdo" means "to cultivate virtues and accomplish learning." This lecture hall was the learning center of Donam Seowon. Eungdodang is considered historically valuable as it was built by faithfully following ancient building standards. Thus, it was designated Korean Treasure No. 1569. The calligrapher and the year the plaque was hung are unknown.



Donam Seowon's
shrine, Sungnyesa

modern
65.0×200.0

The name plaque for Donam Seowon's shrine, "Sungnye" means "to reverence rites," which is how noble men cultivate virtues and consummate learning. It is also called Yugyeongsa. The calligrapher and the year the plaque was hung are unknown.



Yangseongdang, one of
two lecture halls

1660
55.0×150.0

This is the name plaque for Donam Seowon's current lecture hall. The calligraphy was rendered by Kim Jang-saeng in 1602. "Yangseong" means "to cultivate one's nature by earnest effort for a long time." It is an admonishment not to become lazy, even in one's later years.



Jeonghoedang, a name
reflecting the origin of
Donam Seowon

early 17C
44.0×107.0

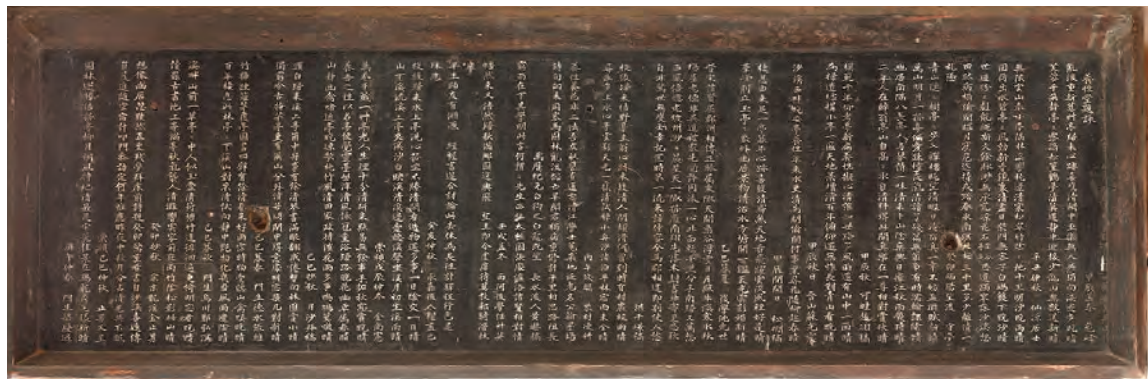
When Gim Gye-hui, the father of Kim Jang-saeng, retreated to his hometown of Yeonsan-hyeon, he taught at Jeonghoedang. "Jeonghoe" means "to gather in serenity." Thus, Jeonghoedang became the foundation to later establish Donam Seowon. The calligraphy was rendered by Kim Ye-san when he was eight years old. Even at this tender age, he was known as an excellent calligrapher in the region.



Records related to Yangseongdang where Kim Jang-saeng taught

1603
45.0X100.0

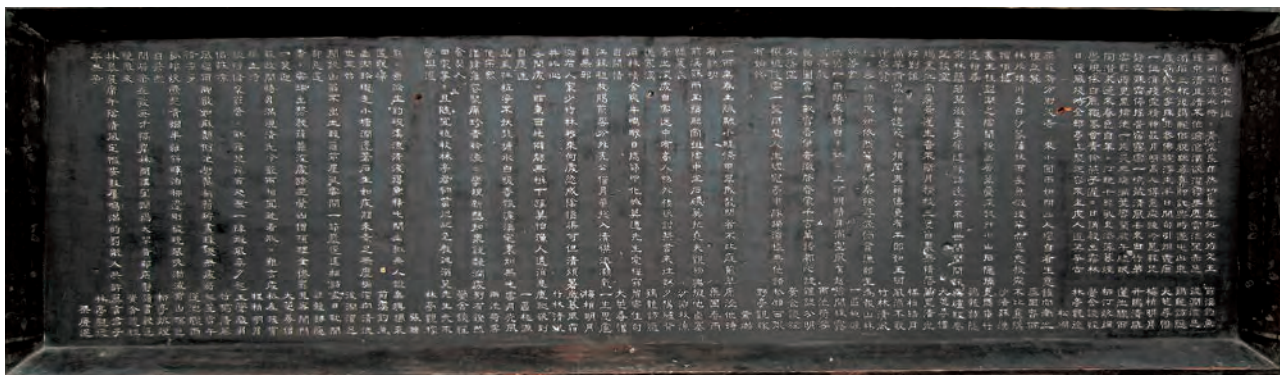
The name plaque of Byeongsan Seowons eastern dormitory. The term “Dongjik” comes from a phrase by Zhu Dunyi, which says, “to cultivate the mind through reverence and attain a state without selfish desires.” The calligraphy was rendered by Yi Ho.



Eminent figures who composed poems about Yangseongdang

early 17C
45.0X120.0

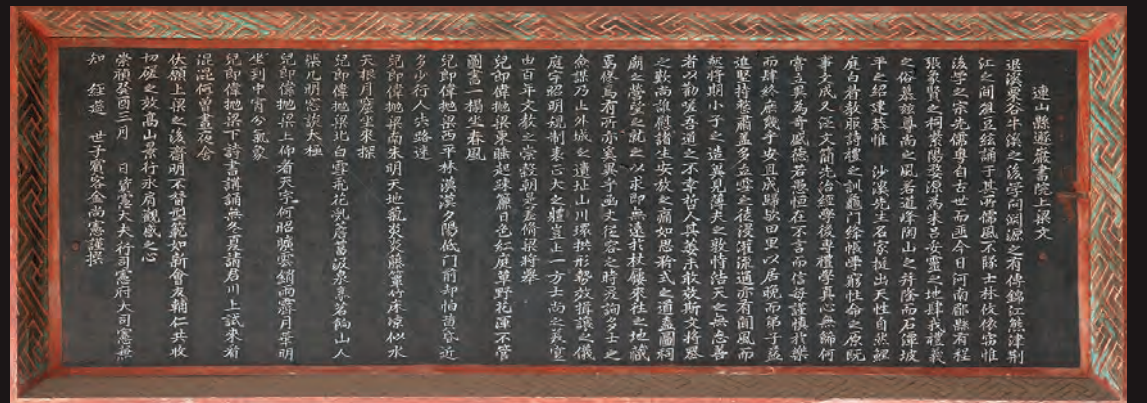
When Kim Jang-saeng began to teach at Yangseongdang, after it was built in 1602, he associated with many eminent figures of the time while composing poems. This plaque lists original poems recited by 19 eminent people who lived at that time. This gives us a glimpse into the personal associations Kim Jang-saeng made while at Yangseongdang.



Poems on the exquisite scenery around Yangseongdang Hall

17C
45.0X150.0

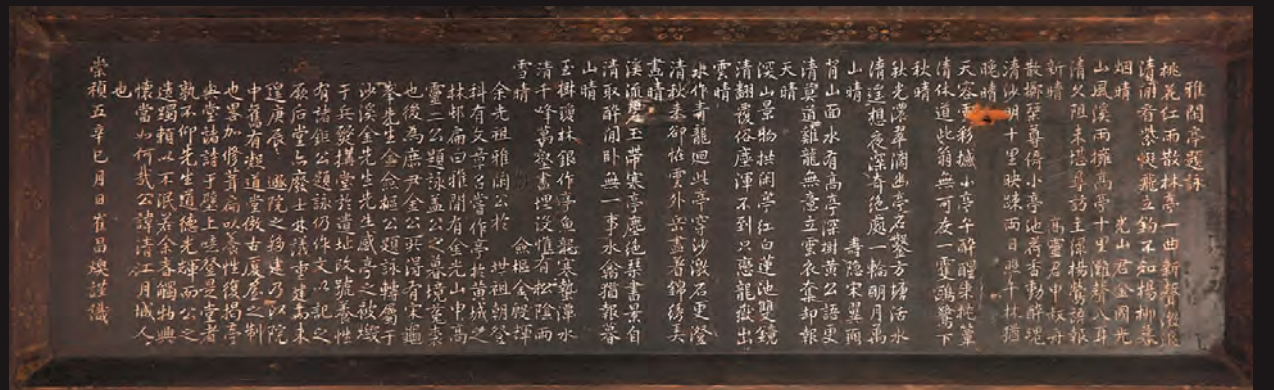
Written by Kim Jang-saeng, this poem describes the exquisite scenery around Yangseongdang. The plaque also contains poems composed by eminent figures like Yi Dan-ha, Hwang Hyeokand Jang Yu.



The ridge beam scroll from Donam Seowon

1633 Mar
37.0X103.0

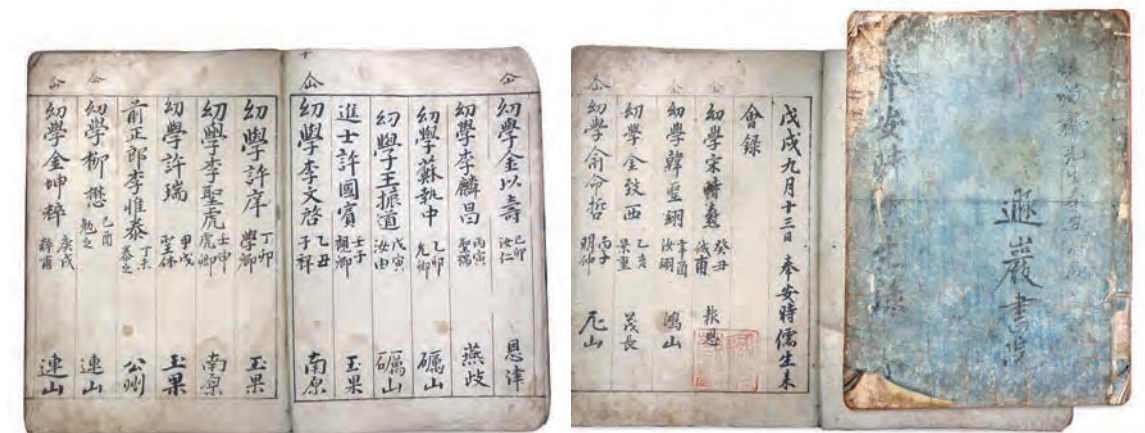
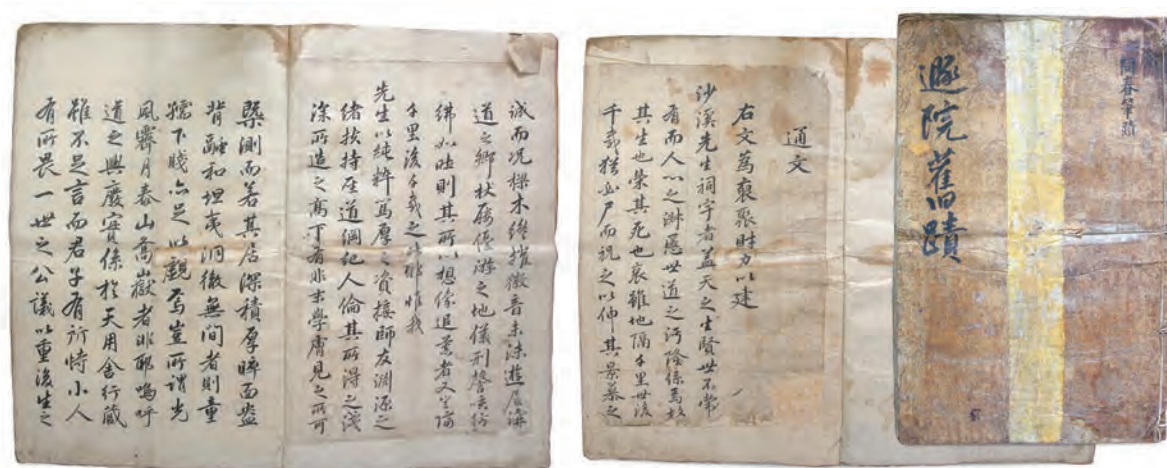
The name plaque for Byeongsan Seowons lecture hall. “Ipgyo” means “to correctly establish the five moral rules, the teachings of the sages.” The calligraphy was rendered by Yi Ho, an excellent calligrapher and a disciple of Seo-ae Ryu Seong-nyong



A plaque inscribed with poems about A-hanjeong Pavilion

1881
40.0X127.0

The plaque contains a collection of poems about A-hanjeong, the predecessor of Yangseongdang. The poems were composed by Kim Guk-gwang, Sin Suk-ju, Song Ik-pil and Kim Eun-hwi. At the end, Choe Chang-hwan wrote a brief history of A-hanjeong and how the poems were passed down.



Record of Confucian scholars who attended the enshrinement ceremony of Kim Jip

1658
37.0×26.5

In 1658, the 9th year of King Hyojongs reign, Sindokjae Kim Jip was enshrined at Donam Seowon. The record lists 323 Confucian scholars who attended the enshrinement ceremony, their names, government posts, year of birth, pen names and hometowns. It gives us some idea about Donam Seowons academic lineage, social connections and influence.



A circular letter supporting the founding of Donam Seowon

1632
66.5×42.5

This letter was circulated to secure finances for the establishment of Donam Seowon in 1632, the 10th year of King Injos reign. This letter was sent to many county schools, academies and citizens by a committee of 56 administrators, including Yun Jeon. Written by Song Jun-gil (宋浚吉), the document was originally a single scroll but was later divided into multiple sheets and bound.



Record of attendees for the enshrinement ceremony of Song Jun-gil

1688
66.5×42.5

In 1688, the 14th year of King Sukjongs reign, Song Jun-gil was enshrined at Donam Seowon. This document lists 180 Confucian scholars who attended the enshrinement ceremony, their names, government posts, year of birth, and hometowns. It is an important document that sheds light on Donam Seowons social connections in the late 17th century.



Donam Seowons roster of academy officials

1738-1846
36.5x24.5

This list contains information on the presidents, chief councils, administrators and stewards who were in charge of the academies operation from 1738 to 1846.



Farmland registry of Donam Seowon, Jeondab-yangan

1781
35.5x25.5

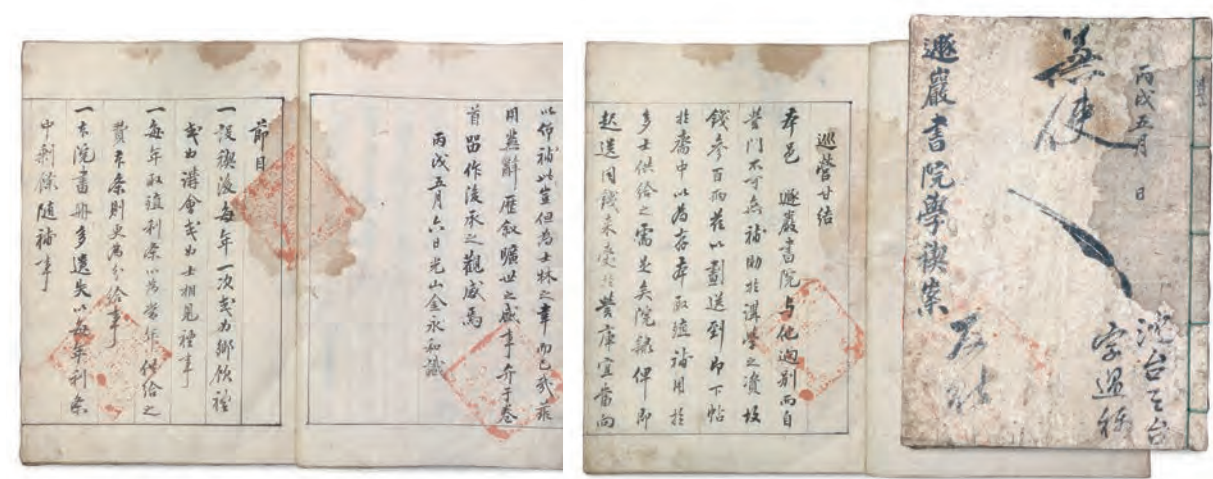
This registry contains the status of Donam Seowons farmland holdings. It records the location and size of their land holdings as well as the amount of rent received.



The management records of the academies books and equipment

戊午 Mar
34.5x20.5

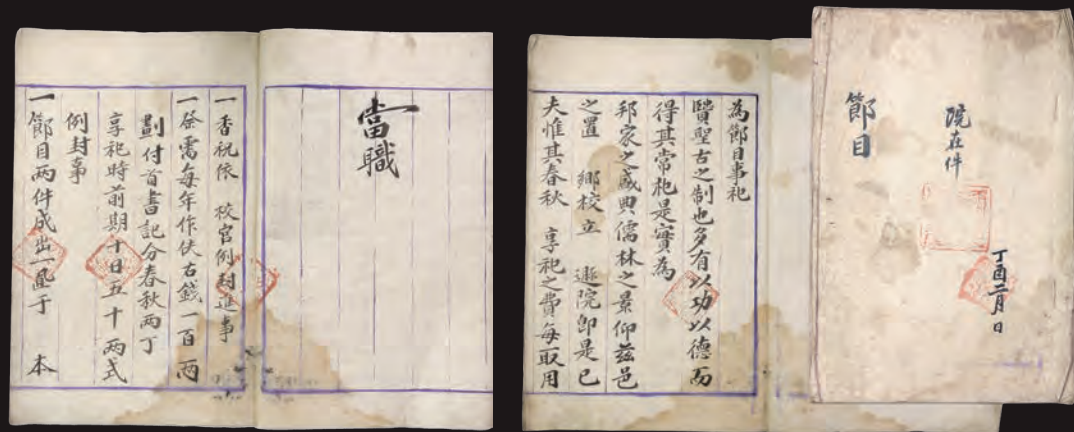
Jaejung gibu has detailed records of the books and ritual implements owned by Donam Seowon, including the quantity and state of preservation. It also records the reasons why books are missing. It was compiled in the year of "muo" but the exact time is unknown.



Printing blocks for the collected works of Kang Ik

1886 May
32.5x23.0

Donam seowon hakgye-anrecords the regulations Donam Seowon established when they organized a study group called "hakgye." It stipulates codes of conduct for "Hyangeum-jurye"(a village feast in which all Confucian scholars of the village get together, party, and read the village codes). The regulations also stipulate how to: hold seminar-style lectures, select officers and review their literary holdings. This document also lists financial donations from the Chungcheong-do Provincial governor in the amount of 300 "Ryang" and contains some signatures and official government seals.



Academy operations in the late 19th century

1892 Feb
37.0×25.2

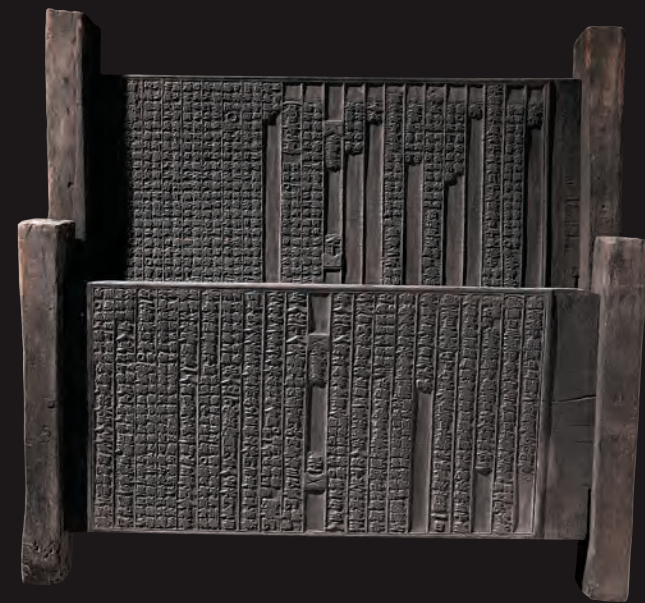
Jeolmok was written in 1892 when the financial state of Donam Seowon was not good. It records some provisions to reorganize the academys educational foundation and to correct any abuses or negative effects. There is also a directive to preserve the Jeolmok in the academy, as well as in the government office.



Printing blocks for Sindokjae yugo and Sindokjae jeonseo

1710, 1924
54.0×29.5 (7 volumes), 51.0×27.5 (9 volumes)

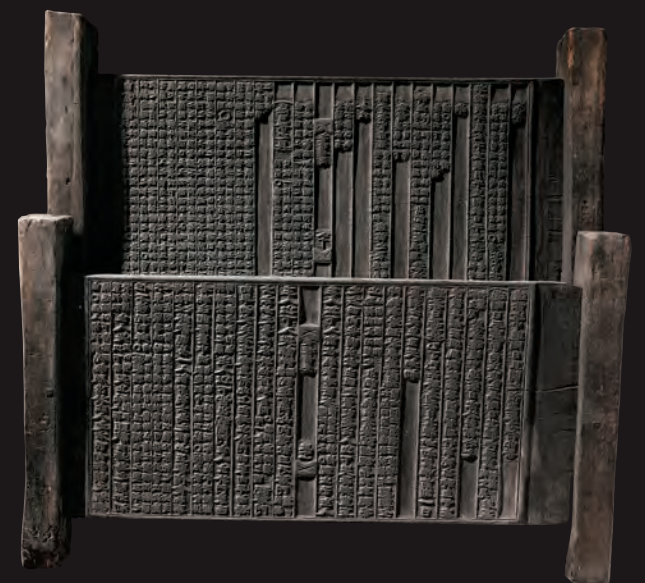
As collections of Sindokjae Kim Jips works, Sindokjae yugo was published by Donam Seowon under 7 titles in 15 volumes as xylographic books. Sindokjae jeonseo was published in 1924 under 9 titles in 20 volumes.



Sangnye biyo, compiled by father and son, Kim Jang-saeng & Kim Jip

1648
51.0×34.0 (2 volumes)

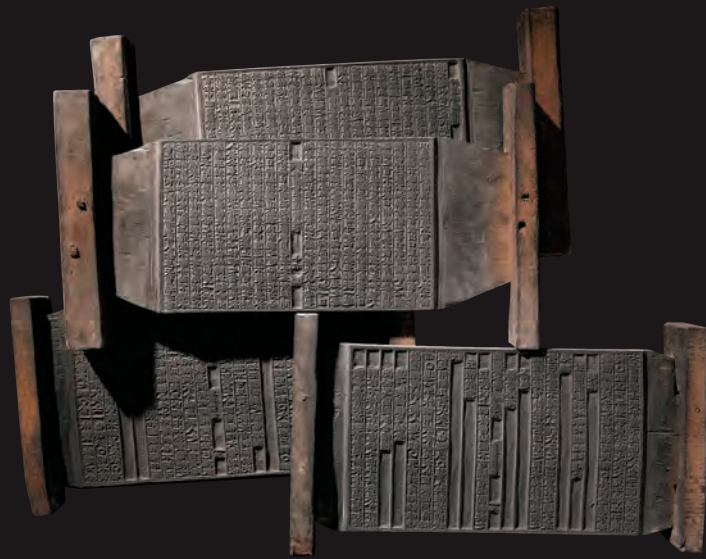
Originally authored by Shin Ui-gyeong under 1 title in 1 volume, it was supplemented by Kim Jang-saeng in 1620 who also added supplementary funeral rituals called Songnye. In 1648, his son Kim Jip revised it and published it in 2 volumes. The book has significance in the research of ritual studies of the Joseon era.



Integration of family rituals, Garye jimnam

1685
60.5×30.5 (6 volumes)

Published in 1685 under 6 titles in 10 volumes, Garye jimnam was compiled by Kim Jang-saeng based on the text of the Jiali to which he added annotations by consulting books on rituals and the theories of many scholars.



Printing blocks for
Sindokjae yugo and
Sindokjae jeonseo

1710, 1924
54.0×29.5 (7 volumes),
51.0×27.5 (9 volumes)

As collections of Sindokjae Kim Jips works, Sindokjae yugo was published by Donam Seowon under 7 titles in 15 volumes as xylographic books. Sindokjae jeonseo was published in 1924 under 9 titles in 20 volumes.



Printing blocks for the collected
works of Sagye Kim Jang-saeng:
Sagyeyugo, Sagyeyeonbo and
Sagye jeonseo

1792, 1922
Sagye yugo 50.0×31.5,
Sagye yeonbo 50.5×23.0 (6 volumes),
Sagye jeonseo 50.0×28.0 (24 volumes)

The 3th and 4th editions of the collected works of Sagye Kim Jang-saeng were published by Donam Seowon. At the publication of the 3rd edition in 1792, a chronology titled Sagye seonsaengyeonbo was also published. A 4th edition titled Sagye jeonseo was published in 1922 by Sagyes descendants, who integrated his writings on a variety of subjects and published them under 24 titles in 51 volumes.

Arrangement of food offerings in "3 byeon, 3du"

Most academies use 4 byeon and 4 du in their arrangement of food offerings, but Donam Seowon uses 3 byeon and 3 du. Into the three byeon, bamboo containers for dry offerings, officials place dried meat, chestnuts and ginko nuts. Into the three du, wooden containers for moist offerings, officials place croakers, radishes and leeks.



Sannyoe

Sannyoe is a brass wine jar on which patterns of mountains and thunderbolts are engraved. Originally, Sannyoe held rice wine for the third libation. However, these days most academies use just Sannyoe without distinguishing between the first, second and third libations. They also do not differentiate between jars used for the main sage and the subordinate sages.



Ritual attire (jebok)

Originally Donam Seowon used gentlemen's robes and Confucian scholars' hats for their memorial rites, but now they use the ritual attire prescribed by the Confucian Ceremony of Hyanggyo.



Writing the first wine officiant's name on the eulogy

Before the memorial rites begin at Donam Seowon, in front of the libation stand, some attendants grind the ink stick on the ink stone (내명硯) presented by King Gojong. They then write the name of the first wine officiant on the eulogy. This ink stone and a jade lamp are cherished by the academy as treasures. Both items are used only for memorial rites.



Only the eulogist descends the western stairs

At Donam Seowon, the wine officiants and attendants climb up and down the eastern stairs, but they enter the shrine through the eastern doors and exit through the western doors. An exception is the eulogist who climbs down the western stairs when he takes the sacred gift out of the shrine.



Cleaning of the ritual implements in the Jeonsacheong

Before the memorial rites, the ritual implements are taken out of storage and cleaned in the Jeonsacheong. These days that job is done mostly by women.



Moving sacrificial food from the Jeonsacheong

At Donam Seowon, the cleaned ritual implements and sacrificial food are loaded onto a stretcher-like platform at the Jeonsacheong and moved to the shrine. The ritual implements and sacrificial food enter the shrine through the central doors. Inside the shrine, the sacrificial food is put into the appropriate containers and arranged on the table.



Symbolic movement of byeon and du

At Donam Seowon, unlike most academies, the symbolic movement of the byeon and du is performed at all offering tables in the shrine. Then all people offer two bows.



Lighting the jade lamp before the memorial rites

Before memorial rites begin at Donam Seowon, a jade lamp is lit. This lamp, bestowed by King Gojong, is located in front of the spirit tablet. This lamp and an ink stone, both given by the king, are regarded treasures by Donam Seowon. However, these days the lamp is only symbolically placed in front of the spirit tablet without being lit.



World Heritage

Korean Seowon

Document Heritage

and Memorial Rites

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Note

This book is a newly revised and supplemented edition that summarizes the main contents of three types of Korean seowon catalogs (Plaques and documentation, ancient documents, old books, printing woodblocks, memorial rites) published in 2013 in order to inform the tangible and intangible value of Korean seowon. This book was made with the support of 14 local governments where 9 seowons are located, and the photos used in the book are the same as the sources used in the 3 catalogs.

